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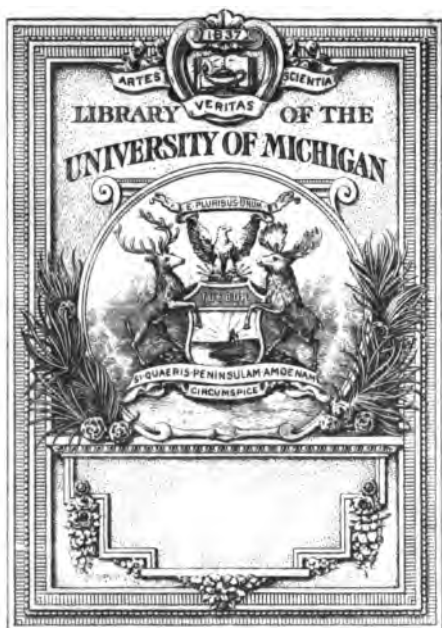
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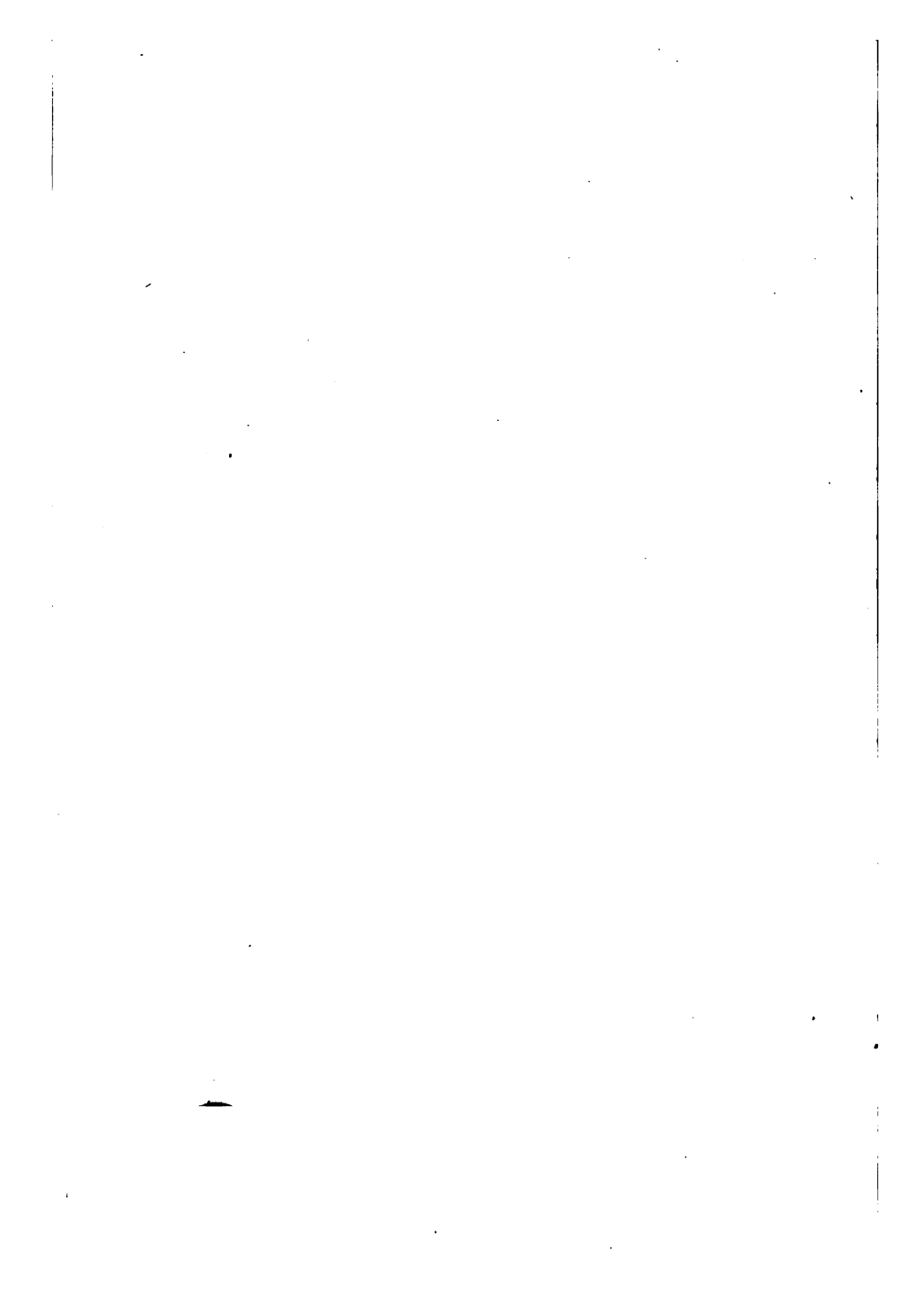
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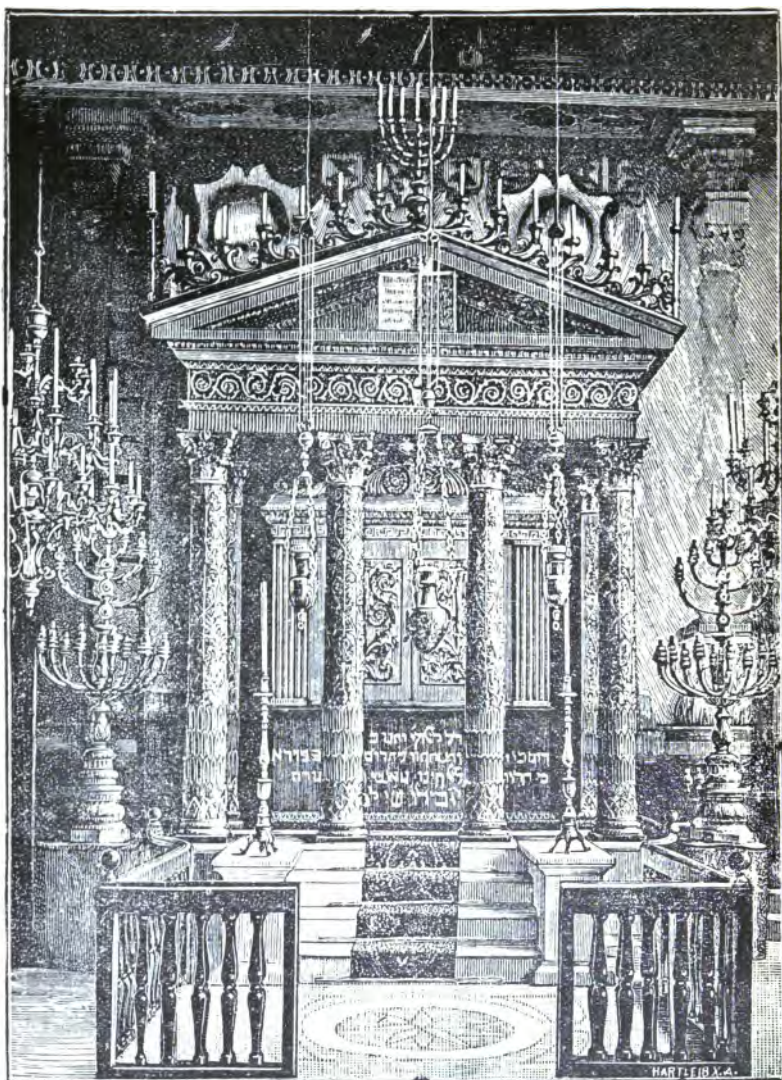
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, G57







THE HOLY ARK OF A JEWISH SYNAGOGUE IN ROME, ITALY.

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JEWISH LAWS

AND

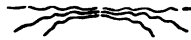
CUSTOMS,

Some of the Laws and Usages of the
Children of the Ghetto.

BY

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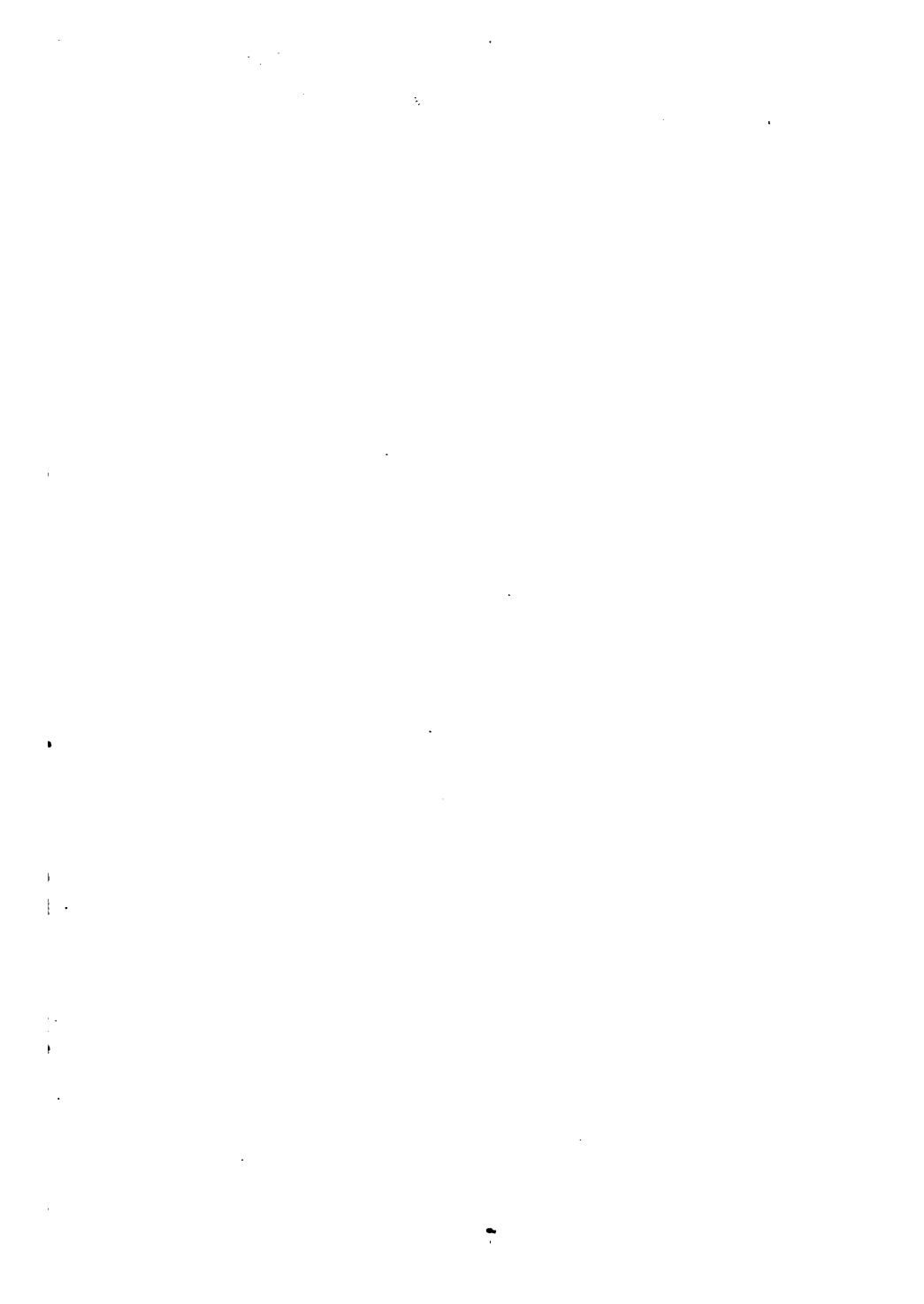
WELLS, MINN.,
W. A. HAMMOND, PUBLISHER.
1900.



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ghetto, drawn by the pen of the Jew Zangwill, but, underlying every word of that popular story there runs a well-defined Jewish law, without which it would appear to be impossible to fully comprehend ghetto life, however sweetly and artistically pictured by a master hand.

Jewish custom is not accidental; it has its legal basis. It is, unlike non-Jewish habits, commensurate with the demands of old rabbinic laws that control the orthodox Jew from childhood to the grave, embodying every act and thought, social, moral and religious. These rabbinic laws were codified in the sixteenth century by the learned rabbinist Joseph Caro, in a gigantic work entitled "Schulchan Aruch," * a code that soon became the great unifying power among the scattered communities of Jews in every land, and it is upon Caro's code that this present digest of Jewish law is based.

By familiarizing one's self with these fragments of the modern Jewish legal system it will be found that Jewish literature may be better understood and therefore more

* Pub. 1565

thoroughly enjoyed than if one approach it wholly devoid of a knowledge of Jewish precepts and customs. Jewish law is as much a reality to-day, in the dispersion of the race, as it was in Bible times, and it is the hope of the author of this little work that it may fulfill its appointed mission of enlightening Gentile readers and students in things that are quite generally beyond their reach.

Many old biblical laws and customs will be found reflected in the modern Jewish code and thus the latter may assist students and others in the comprehension of the former. Jewish law is, indeed, exceedingly flexible as regards its applicability to all climes and countries and ages, but its essence is never entirely absent, the ancient biblical and talmudic kernel always underlying it and constituting its very life and influence in modern Jewish centers.

The aim of this digest is, not so much to present to the reading public a law-book, as to exhibit the Hebrew laws in such a way that, while having more or less of a legal tone, it will plainly set forth Jewish customs

in their various aspects as witnessed to this day in the ghettos of Europe and America.

A perusal of these customs will tell the lovers of Zangwill something about those peculiar religious and social ideas upon which he has based his "Children of the Ghetto", and which for hundreds of years have moulded the lives of such ghetto characters as the "King of Schnorrers", "Sugarman the Shadchan", "Reb Shemuel" and other picturesque personages whom Zangwill has made to live and speak.

The author is not conscious of having said anything untrue or derogatory to the modern Israelite. Indeed, he has taken pains to omit many laws and customs that might be misinterpreted by Gentiles to the discredit of the Jews in general. The reader should first familiarize himself with the codified laws and then proceed to the explanations immediately succeeding.

June 1899.

A. K. G.

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Ghetto Laws.

TITLE I.

LAWS ABOUT PRAYER.

1. Private morning prayer should begin at sunrise, but it may, if necessary, be offered as late as noon.

2. Early rising is enjoined on every Israelite for the special purpose of praising the Creator. As soon as one awakens he must rise quickly and engage in prayer.

3. One should rise early enough to attend synagogue prayers.

4. Praying in bed, or sitting down, or standing on a bench, is unlawful except with laboring people.

5. Prayer must not be offered in an open place, but in a synagogue.

6. One must hasten from home to the synagogue, but on returning he must walk slowly.

7. One should try to be early at syna-

gogue devotions so as to be one of the ten men first to enter.

8. One must prepare for prayer by previous meditation. He must be filled with fear and the spirit of submission to God, and be free from all levity and anger.

9. At prayer one must turn his face toward the Promised Land, Jerusalem and the temple.

10. At prayer one must keep his feet close together, with the head bowed a little. He must not have in hand any book, dish, knife, money, or piece of bread, nor must he stop to kiss his children during prayer.

11. The prayer of a drunken man is an abomination.

12. Every Israelite should pray thrice each day: in the morning, shortly before sunset, and at night. This, however, shall not prevent anybody from offering voluntary prayers at any other hours.

13. In beginning prayer (the "eighteen benedictions") one must bend both head and body to such an extent that all the vertebræ be moved. At the close of the same the person must bend forward again as at

the beginning, and then step backwards three paces.

14. In the synagogue, when the congregation say the "Holy, Holy, Holy," the feet must be placed close together, the eyes to be raised heavenward, the whole body to be agitated. One should spring up on the feet a little at the same time.

15. The "shema" must be read twice every day: in the morning and evening.

16. If anybody read the "shema" backwards he does not thereby fulfill his duty.

17. Masons, carpenters and artisans may say the "shema" while on their scaffoldings. Porters may say it while carrying burdens on their shoulders.

18. A bridegroom is exempt from the obligation of the "shema" for three days after his marriage.

19. No prayers may be said in the synagogue without the presence of ten males of lawful age.

20. Prayer must be offered on entering and leaving a city and on entering a bath.

21. One must accustom himself to pray thus: "whatever God does is for the best."

•

22. At prayer one should think upon the holy names *Jehovah* and *Elohim*.

JEWISH PRAYERS.

If the Jews of our own day are characterized by any one thing it certainly is prayer. The whole life of an orthodox Jew is hedged in by prayers of many and various kinds, all subject to traditional law and custom both as to their exact wording and the time, place and manner of utterance. These laws show the Jew rising from bed with a prayer on his lips, and under the title "Benedictions" we shall find that not one movement is made in dressing which does not begin with a benediction or short prayer.

The very postures to be assumed at prayer are marked out for the Israelite, all having for their main object the maintenance of reverence in God's presence at home and in the synagogue.*

The ghetto Jew on the Sabbath must *hasten* to the synagogue prayers in order

* Kneeling and prostration are not modern Jewish customs on ordinary occasions, but are practiced on atonement-day at the "aboda" service.

to show publicly his love for the house of God, but his return ought to be with slow and measured steps, to indicate his reluctance to leave his devotions.

The devout Jew turns toward Jerusalem while at private or synagogue prayers, and hangs a picture called "Mizrach" on the east wall of his room: i. e. on the wall facing Jerusalem, in order to concentrate his whole attention upon the ancient capital of David and Solomon. This "Mizrach" is mentioned in Zangwill's "Children of the Ghetto." The common form of it represents the rising sun on a black background, having in its centre the double triangle, (representing the temple builders), upheld on either side by a lion, symbol of the tribe of Judah. Across the face of the sun and triangle is written in Hebrew the biblical quotation: "From the rising of the sun even unto the going down of the same the Lord's name shall be praised." The synagogues themselves face eastward, so that the *ark*, containing the holy scriptures, is always at the east end, thus enabling the whole congregation to face toward the holy city.

The time-honored and most important prayers of the Jews are the "shema" and the "eighteen benedictions," the former being nothing more than the familiar "Hear, O Israel, the Lord Our God is *One* God,"* which is said every day by the pious, in the morning and at night. The "shema" is not only a kind of prayer, but it is the brief *creed* of the Jews, since in it they express their belief in One only God, the great foundation-stone of Judaism. The "eighteen benedictions" constitute the most ancient part of the Hebrew ritual and carry us back to pre-Christian times. They were familiar to Jesus of Nazareth and must have been often used by him when acting as the congregational delegate in the synagogues of Palestine. Notwithstanding the rigid rules as to posture at prayer† that came to be formulated by the doctors of the rabbinic law in later ages, there is yet to be seen merciful provisions for certain classes who

*See use of this in Zangwill's article, *Harper's Monthly*, July 1899.

†The Jews for ages have had the habit of swaying to and fro at prayers. This is not canonical, but rather a national inheritance from the Orient.

are unable to live up to the letter of the law, since the laborer may offer his daily devotions while at work, even while standing on scaffoldings or sitting on the walls of houses in process of erection.

The common prayerful adage, "whatever God does is for the best," is of purely Jewish origin, and reflects that profound faith and trust in the Almighty which eighteen hundred years of persecution and exile have not been able to eradicate from the Jewish mind and heart.

Surely, the true and consistent Jew must be a righteous person, for even eating and sleeping are to him religious acts which enable him the better to serve God. The habit of praying three times a day is not merely Jewish, but Biblical * and quite generally oriental. It remains to be said that modern synagogue worship demands the presence of at least ten adult male Jews, without whom the synagogue ritual may not be carried on. This requirement is a very ancient one, running back as it does to early post-exilic days, long before the birth

* Daniel 6:10.

of Jesus of Nazareth, and it is considered one of the highest honors to be one of the first ten worshipers to reach the synagogue for public service.

How often in Zangwill's vivid pictures of Jewish life do we come upon these ten men muttering over their prayers in some dark and gloomy room, † amid the noise and turmoil of the London ghetto!

† A room in a dwelling may be used as a synagogue.

TITLE II.

LAWS ABOUT BLESSING.

1. As soon as one awakens one must say:
"My God, the soul that Thou gavest me is pure, etc."
2. Every Israelite must say daily:
"Blessed be Thou, that Thou hast not created me a non-Jew, a slave, or a woman."
3. Over new fruits this blessing must be said: "Blessed be Thou, that Thou hast permitted us to live to this day."
4. When an Israelite sees a man deformed from birth, he must say this blessing:
"Blessed be Thou who hast created men differently."
5. When one sees beautiful persons, cattle, or trees, or even a beautiful non-Jew, he must say this: "Blessed be He Who has such things in His world."
6. When one beholds the blooming of the trees in spring he must say this blessing:
"Blessed be He Who permits nothing to be lacking, and causest beautiful creatures and

trees to grow for the enjoyment of men."

7. Blessings shall be said over the following: star-showers, earthquakes, lightning, thunder, hurricanes, seas, rivers, mountains, deserts, rainbows.

✓ 8. When anybody undergoes a surgical operation, he must not only pray beforehand that it may assure him some help, but afterward he must say this: "Blessed be He Who healeth the sick."

9. After a separation of thirty days or more, re-united friends are to say this blessing: "Blessed be Thou Who hast permitted us to live until this time."

✓ 10. When a son reaches his majority, or thirteen years of age and one day, the father is to say this blessing: "Blessed be He Who has freed me from divine correction of this man."

11. The following blessing is to be said over bread: "Blessed be Thou Who hast brought forth bread out of the earth."

✓ 12. Four kinds of persons should bless God for his special providence: those returning safely from a sea voyage; those safely

returning from a desert journey; those recovered from serious illness; and those released from imprisonment.

13. Every Israelite should try to say one hundred benedictions each day.

14. On rising in the morning one should say the following prayers in the form of benedictions:

"My God, the soul which Thou hast given me is pure," etc. (said on first awaking.)

"Blessed be God, Who has given the cock power to distinguish between the day and the night." (said on hearing the cock crow.)

"Blessed be Thou Who clothest the naked," (said while dressing.)

"Blessed be Thou Who setteth the prisoner free," (while sitting.)

"Blessed be Thou Who crownest Israel with glory," (when putting on one's hat, and others, nearly all of which are now said mostly in the synagogue).

"Blessed be Thou, the Eternal, our God, King of the world, Who hast sanctified us

by Thy commandments and hast commanded us to wash the hands," (when washing the hands).

THE SPECIAL BLESSINGS OR BENEDICTIONS OF
THE JEWS.

It has already been intimated that almost every act of a pious, orthodox Jew is fraught with prayer from morning until night, from birth to the grave, and one of his characteristic prayers is what is called a "benediction."

To the christian a "benediction" generally conveys the idea of a priestly blessing at the end of a service, or else a kind of poetical idea of some heavenly favor received, but to the Jew it means a very brief prayer appropriate to some special hour, deed, thing, or occurrence. It is something like one of the *collects* of the Episcopal church in its brevity and terseness.

On awaking in the morning the pious Israelite first thinks of God and his own soul, uttering forthwith that beautiful benediction to be found in all Jewish devotional books: "My God, the soul that thou gavest

me is pure, Thou hast created it, Thou hast formed it, Thou hast breathed it into me, etc."

The sight of the countless beautiful things of earth—including man himself—early suggested to the rabbis those benedictions expressive of their innermost feelings toward the divine Author of all things, even the passing by of a deformed person calling forth a blessing "that God in His wisdom has not made all men alike," thereby recognizing the hand of Providence even in human misery.

Earthquakes, lightning, hurricanes and other terrifying phenomena the Jews have ever referred to the Almighty, and they pronounce over them benedictions that tell of undisturbed dependence upon the Creator in the storm as well as in the sunshine, blessing God, "whose power and might fill the earth," while the rainbow, spanning the canopy of heaven after the passing of the storm, reminds Israel of that promise made to Noah in the dim ages of antiquity.

At the reunion of friends, before and after surgical operations, before starting on

a journey and on returning therefrom, after recovering from sickness, and on all other important occasions appropriate blessings are directed to be said—blessings which, in reality, are often thanksgivings for divine protection.

Such a rule as that inculcating the saying of one hundred benedictions every day is only one of those rabbinical directions of stereotyped form which too often mar the fair face of the Jewish religion and which sensible Jews do not observe, while the benediction in which the male Israelite thanks God for not having made him either slave, woman or Gentile is but a survival of those ideas which, in many instances, had good foundations. Down to modern days—to the establishment of free America—the Gentiles certainly had no sufficient reasons to be “blessed” by the Jews, since they were the natural persecutors of the Jewish race all over the world, while the low estate of both women and slaves for countless centuries would very naturally call into being, sooner or later, expressions of repugnance toward them. Jewish ideas and usages of whatever

kind must be understood by referring them to the ages in which they grew up, and this is quite as true in the matter of prayers and blessings as in other observances, since they reflect every joy and sorrow, every love and hate that have moved the Jewish heart from the beginning of the national downfall.

TITLE III.

SABBATH LAWS.

1. All labor is forbidden on the Sabbath, but a Jew may hire or request a Gentile to act for him in order to ensure the fulfillment of a commandment or to do anything necessary on this day.

2. The Sabbath begins at the appearance of the first three stars on Friday evening, and lasts until three stars appear on Saturday evening.

3. The Sabbath must be welcomed as a king or bride. On it one must wear fine clothing; even the poor must make some change in dress as a welcome.

4. It is acceptable with God that one bathe on Friday before the beginning of the Sabbath, and that the nails and hair be cut.

5. The special Sabbath clothes must be donned on Friday, after one's ablutions.

6. It is required that the Sabbath lamp be lighted on Friday evening before twilight; i. e. on the eve of the Sabbath.

7. It is the wife's special duty to light the Sabbath lamp.

8. An Israelite must eat and drink more on the Sabbath than on ordinary days, and, with this object in view, must economize all through the preceding week. One must even borrow money, if necessary, to have enough food and drink for the Sabbath feast.

9. For the Sabbath feast fish and wine must be had, in addition to the usual meat. But fish may be dispensed with if the Gentile market price be too high. *

10. No cooking is allowable on the Sabbath, but a Gentile may cook food for a sick Jew.

11. Food cooked on the Sabbath may never afterward be eaten by Jews.

12. On the Sabbath, betrothals, weddings, swimming, riding, combing the hair, and ink-erasing are forbidden.

13. It is unlawful on the Sabbath to travel more than a Sabbath-day's journey.

* Christians often purposely raised the price of fish on the Jewish feasts, out of spite.

14. Clocks are allowed to run on the Sabbath, but they must be wound on the preceding Friday.

15. On the Sabbath a woman may not paint her face, or rub it with a comb to red-dens it. Nor may she braid or comb her hair.

16. It is unlawful to make beasts of burden labor on the Sabbath.

17. Danger to human life abrogates the Sabbath law. *

18. The Sabbath may not be desecrated by fighting against a besieging enemy, unless there be danger to life.

19. No fires may be built or coals stirred by a Jew on Sabbath.

20. The law requires three full meals on the Sabbath.

21. The time between the Sabbath "minha" (afternoon prayer) and evening prayer is to be counted *sad*.

22. It is unlawful to run on the Sabbath, except it be in order to fulfill a command-

* This is one of the merciful provisions of the rabbinic laws.

ment.

23. It is unlawful to speak upon business affairs on the Sabbath.

24. It is forbidden to wash clothes on the Sabbath.

25. Everything worn on the body on the Sabbath must be either for clothing or ornament. There must be nothing having the appearance of a burden.

26. On the Sabbath it is unlawful to catch a sleeping or blind stag, or a fish, or swallow.

27. On the Sabbath the law may be studied only by laborers. *

28. One may comfort mourners on the Sabbath, and also visit the sick.

29. It is unlawful to fast on the Sabbath except in time of war, famine, flood, etc. After an evil dream the night before, one may fast.

30. On the Sabbath one must break his fast before noon.

31. It is unlawful to gamble on the

* i. e. The scholar or learned man who studies during the week must keep from study on the Sabbath.

Sabbath. *

32. If one be accustomed to take a Sabbath nap, nothing must be allowed to prevent such enjoyment.

33. One must try to have a great many victuals, flowers, etc., on the Sabbath, so as to be able to say the prescribed hundred blessings over them.

34. On the Sabbath seven persons must be called up to the reading of the law.

35. No instrumental music is permissible on the Sabbath, but vocal music is allowed.

36. In case of a Jew in partnership with a Gentile, the profits of Sabbath trade belong to the Gentile, while those of some other day belong to the Jew, in just exchange.

37. In case of a fire occurring on the Sabbath, one may save as much as he can put on his body (such as clothing). He may carry nothing in his hands except the holy scriptures.

38. An egg laid on the Sabbath may not be eaten or even removed from its place

* Jews generally gambled with chess in the middle ages.

until the end of the feast.

39. On the Sabbath only hands, feet and face may be washed.

40. It is unlawful to clean kitchen utensils on the Sabbath, but the special Sabbath vessels may be rinsed.

41. Healing on the Sabbath is allowable only in case of one dangerously sick.

42. A woman in child-bed on the Sabbath must be regarded as coming under the class of dangerously ill persons.

43. On the Sabbath the "schulklopper" is not permitted to use the door-knockers in calling the people to synagogue worship.

44. Chess-playing * is permitted on the Sabbath, provided there be no gambling.

45. The legal space allowed each person on the Sabbath is four armlengths, within which one may carry things.

46. Two whole loaves of bread must be on the family table at each of the three Sabbath meals.

47. It is unlawful to extinguish a light

* Nearly two thirds of all great modern chess players are Jews.

on the Sabbath, except for the sake of a person dangerously ill.

48. If one on a Sabbath find a bag of money, it is unlawful for him to pick it up, even if there be great danger of another getting possession of it.

49. It is unlawful to melt ice or snow on the Sabbath for the purpose of obtaining water thereby.

50. It is unlawful to express the juice of grapes or any other juicy fruit on the Sabbath.

51. A traveler overtaken by the Sabbath may exceed the legal Sabbath-day's journey if there be danger to life impending.

52. Circumcision of a child is permissible on the Sabbath, and everything connected with the actual rite itself must be done on the Sabbath appointed. But the preparations for this ceremony must be made before the Sabbath.

53. Lumbago may be alleviated on the Sabbath-day by rubbing with oil alone, but

not with oil and vinegar mixed. *

54. For the sake of one suffering from an internal mortal injury one may break the Sabbath law against healing.

55. If a Jew have tooth-ache on the Sabbath he may call upon a Gentile to extract the tooth.

56. Mad dog bites and poisonous insect stings may be attended to on the Sabbath; also blood-letting cases, severe eye troubles, and hand and foot wounds.

57. Sore throat on the Sabbath may be alleviated * by swallowing oil, but "gargling" with it is unlawful.

58. For cramps on the Sabbath one may apply a hot vessel. One may also exorcise a disease by whispering in the ear of the sick.

59. The Jewish court must not sit on the Sabbath.

60. It is unlawful on the Sabbath to carry things from private grounds to places held in common by the Jewish community,

* Because the latter would be healing, the former only alleviating.

or *vice versa*.

61. The preceding law against conveying things from place to place on the Sabbath is legally overcome, while still maintaining its integrity, by the process of "coupling," to-wit:

1. The coupling of boundaries.
2. The coupling of houses and court-yards.
3. The coupling of houses and streets.

62. On the Sabbath one may not shake off the dust from his clothing or look into a mirror. It is also unlawful to clean shoes.

63. The penalty for violating a Sabbath law is stoning to death. (i. e. it is deserving of that penalty, if not actually visited as of old.)

JEWISH SABBATH CUSTOMS.

Perhaps no interest on the part of Gentiles in modern Jewish customs is so deep as that centering in the Sabbath laws, since they are not merely survivals of Bible times but in many instances are the actual laws in vogue at the time of Jesus. A practical

study of modern Jewish Sabbath laws is the very best introduction to Bible study. Of the sixty-three laws, rabbinical and Biblical, herein recorded, it may be said that they have in view the preservation of the sanctity of the weekly day of rest and are generally conscientiously observed by orthodox Jews living in Jewish communities. The Sabbath laws are, in general, conducive to joy and health if duly practiced.

The Sabbath begins at the appearance of the first three stars on Friday evening and lasts until the following evening at starlight. In general it may be said to begin and end with sun-set. It is ushered in by the Jewish wife and mother, for to her belongs the exclusive privilege of lighting the Sabbath lamp just *before twilight* and preparing the Sabbath family board. The father and children attend synagogue service on Friday evening, the wife remaining at home, and on their return they find the table arrayed with the best of everything in viands and wine, one of the great Jewish Sabbath dishes being for countless ages *fish*, while over all the Sabbath lamp casts its mellow

and joyous light.*

It is incumbent upon the Jew to enjoy himself on the Sabbath in every way possible, especially at table, three full meals being required by rabbinic law.

The Sabbath is welcomed by all Israel as a bride or king, in all happiness, and all Israelites are arrayed in their finest clothing and must have bathed on Friday.

Not the least labor is done on this great and happy feast, not even business affairs being discussed, and if any Jew be in partnership with a Gentile the profits of Sabbath trade all go to the latter, if the Jew be true to the old rabbinic law, while the dishes for the three Sabbath meals are all cooked the day before.

Fires and lights are never lighted by orthodox Jews on the Sabbath, nor are lights allowed to be extinguished, since this entails work, even the Sabbath lamp being lighted before the beginning of the Sabbath, on Friday evening, but among the old ghetto Jews a Gentile woman known as the

* The Sabbath lamp is never put out; it generally burns out or is extinguished by a Gentile.

“fire woman” is often hired by families to stir up the coals on Jewish hearths and in stoves, and to light candles and lamps when required.

Although it be against the rabbinic law to heal on the Sabbath, this applies only to ordinary ailments and not to severe cases of sickness, for it is not only permissible, but almost obligatory, to heal those dangerously ill, while light affections may always be alleviated.

Vocal music and family games are time-honored Sabbath enjoyments among the Jewish people, chess being the most highly favored by old and young.

The old law against walking more than a Sabbath-day’s journey, or about two thirds of an English mile, has no doubt been of more benefit than bain in the course of ages, no matter how much it may be violated to-day, since it has kept the Jews at home on the Sabbath in the sanctity of the family circle, in an atmosphere of religion. The domestic animals also enjoy the Sabbath rest from toil, as in Bible times, while if the Jew be true to his sages’ teachings, the fish

and the swallow need not fear capture.

There are also some ludicrous features attaching to the Sabbath of the Israelite, such as the law against looking into a mirror, against a woman painting her face or braiding her hair, against eating eggs laid on the Sabbath, and against running (except to the synagogue), all of which involve more or less labor; a mirror needing, as the rabbis point out, a dusting off before using, which is work.

There is one peculiar phase of the orthodox, rabbinic Sabbath which differentiates it from the Sabbath of Bible times and which the reader may like to hear about. The old rabbis make that part of the day between the afternoon prayer and the evening service *sad*, because it is an ancient belief that the souls of the wicked, after having enjoyed the Sabbath with the whole of Israel, about this hour begin their return to hell and its torments, and all Israel mutually sorrows over them! It is at this time that the superstitious Jew sometimes smells of strong spices to vitiate the odor of the infernal regions! It is needless to say that

such belief and practice form no part of pure Judaism.

Such a body of hair-splitting laws as those controlling the Sabbath could not help being violated in every age by equally minute "legal fictions," of which an illustration is afforded us in connection with the conveyance of objects of any kind from place to place, or from house to house. According to rabbinic law, every Jew has a legal Sabbath space of only four armlengths in every direction, in which he may move things about on his own premises. But by the legal fiction of "coupling" houses, i. e. by rendering several dwellings theoretically one, burdens may be carried from one building into another without breaking the Sabbath law. To this end, on the eve of pass-over the householders of a given synagogal district make little cakes of "matzoth," or unleavened bread, and bring them to the rabbi, who in turn hands them to one of the men present from whom he soon receives them back again, and then pronounces publicly the right of all Jews living in that special quarter to carry things from house to

house, from yard to yard, on the Sabbath. The "matzoth" is deposited in the synagogue, where it remains for a whole year, the idea being that the bread thus left in a building common to all acts as a bond of union among the various families, so that the *many* dwellings become, by legal fiction, but *one*.

By connecting houses and streets by means of cords and ropes it will be seen that a large ghetto might readily exempt itself from the Sabbath law against conveyance of goods, since all houses and streets thereby become united.

It is the irony of inapplicable laws that they compel their victims to seek legal subterfuge in order to avoid obeying them, and the Jews, perhaps more than others, have been such victims in their vain attempts to apply ancient codes to modern conditions of living, but modern reform, under the masterful leadership of Zunz and his school in Germany and America, is rapidly demolishing those rabbinical barriers which for two thousand years have hidden the beauties of pure Judaism from the Gentile world.

As if to counterbalance the benumbing moral effect of impracticable Sabbath laws, the two charming ceremonies of the "kiddush" and the "habdalah," at the beginning and end of the feast respectively, are of special interest to the Gentile. The "kiddush" is literally the *sanctification* of the Sabbath, and immediately precedes the Sabbath meal on Friday evening (eve of the Jewish Sabbath). There is first a short thanksgiving prayer, followed by the blessing of a cup of wine, partaken of first by the head of the house and afterward by all the members of the family, the males present wearing their hats as they do in the synagogue. The two special Sabbath loaves, covered with a napkin, are lying on the table, and of them each person receives a portion, the two loaves commemorating the double portion of manna that fell on the Sabbath in the wilderness. Immediately after the "kiddush" the regular Sabbath meal is eaten. The "habdalah" is the late Sabbath afternoon rite by which the pious Jew separates between the holy day and the week of workdays. This ceremony is

somewhat mystic in its features by reason of certain cabalistic accretions, but it serves the good purpose of distinguishing between the holy day and the secular week. The word "habdalah" means *separation*. The prayer of separation is chanted by the father of the family standing at the table with head covered, and this is followed successively by blessings over a cup of wine, spices, and a candle lighted by the wife. The time-honored spice-box * and the wine cup are passed around the board, followed by another blessing. It is then that all present hold up their hands and gaze at their fingers, obligating themselves to work hard during the coming week. The ceremony of *separation* closes with a third blessing, the wine being drunk by the father alone, who then moistens his eyes with it, saying "The commandment of the Lord is pure, enlightening the eyes." The wine remaining is finally poured upon a plate, and the still burning taper is extinguished by dip-

* The spice-box rests on a cabalistic belief that every Jew has a Sabbath angel guarding him. At the end of the Sabbath the angel departs and this results in faintness. Smelling of spices will revive the person!

ping it into the wine.

The ceremony of separation has the wholesome effect of preventing the Jews from desecrating their Sabbath by bringing it to a close at an earlier hour than they ought; it ensures the extension of the feast to the prescribed limits. †

It is appropriate in closing this sketch of Sabbath customs to say that the Jews hold three Sabbath synagogue services, one on its eve, (Friday night), one on Saturday morning and one again in the evening. The best way to learn about the Hebrew worship is to attend a synagogue service, a satisfactory printed description of which the author believes to be quite impossible.

It may be surprising to some of our readers to be told that quite a number of these Jewish Sabbath customs were prevalent among the old settlers of New England, such as the winding of all clocks on Saturday, as a preparation for the christian Sunday, the only difference being in the day. Such Gentile imitation of Jewish usage will be met with again under other titles.

† Both "Kiddush" and "Habdalah" are also synagogue rites

TITLE IV.

LAWS ABOUT ABLUTIONS.

1. One must wash before prayer and eating.

2. On rising in the morning one must wash his hands (after sunrise) and say the proper benediction (see benedictions).

3. Before the morning hand-washing it is unlawful to touch mouth, nose, ear or eye.

4. In washing the hands, the water is *poured* over them. It is unlawful to immerse them in the water.

5. The hands must be washed separately; first the right, then the left.

6. In washing the hands, the water must be caught in a basin; it is unlawful to let it fall on the ground.

7. If one rise before sun-rise and wash his hands he should wash again after sun-rise, but need not say the benediction again.

8. One must wash the hands after the following: rising from bed, a bath, paring

the nails, putting on one's shoes, touching the naked feet, scratching the head.

9. The penalty for not washing the hands after the above actions is two-fold, according to the station in life. For scholars it is the blotting out of everything ever learned from the memory; for others it is insanity.

10. After washing the face it must be wiped properly, under penalty of the appearance of wrinkles or itching scurf.

11. If one has no water he may wash in sand, earth or anything else that will cleanse.

12. Washing in sand or other cleansing material does not drive away the evil spirits from the hands.

13. Hand-washing is necessary before reading the "shema" and before the saying of the daily prayers; i. e. the eighteen benedictions.

14. Every Jew must wash his hands before *eating*, under penalty of three successive punishments, to-wit: excommunication, poverty and sudden death.

15. For hand-washing only so much

water is requisite as one and a half egg-shells* will hold. The water in every case must be poured over the hands—if necessary, by a second party.

16. At table, between fish and meat one must wash the hands again.

JEWISH ABLUTIONS.

While religious causes have been assigned as the sole origin of the Jewish ceremonial washings, it may safely be assumed that their true basis is hygienic, being related to religion only in so far as "cleanliness is next to Godliness," and as "outward and visible signs" of inward purity of heart.

Readers of the New Testament know to what extent the sect of Pharisees carried hand-washing and other ablutions, and in the practice of modern, orthodox, rabbinic Jews we behold the Pharisaic customs perpetuated and elaborated.

The old cabalistic reason for the morning hand-washing touches upon the belief in

* The "egg-shell" from time immemorial has been a standard liquid measure.

evil spirits, so prevalent in all ages among the Jews and other Orientals. The cabalists tell how, during the night, the wicked demons attach themselves to the hands of the unwary sleeper and remain thereon until washed off in the morning! But even in this we see only superstition put to the very practical purpose of frightening people into personal cleanliness.

The modern orthodox Jew washes as often as he eats or prays, and the violation of the ordinance of hand-washing is believed by many to be a most serious offense against the traditional law and punishable by excommunication, poverty and sudden death. Even the exact manual acts in washing are minutely described in the Jewish legal code, the right hand being cleansed first, the water being poured and caught in a basin. At every ablution an appropriate blessing or benediction is said.

Hand-washing follows many of the common daily actions, such as rising from bed in the morning, nail-paring, putting on shoes, and even bathing, * while both be-

* Because the hands are defiled by touching the naked body.

fore and after eating, and during meals (between the courses), the strict Israelite follows out this time-honored ceremony of his fathers.

Like many stereotyped usages of the Jews, hand-washing has brought upon them unspeakable benefits, for in the densely populated ghettos of the old world it has kept them from the ravages of more than one epidemic that decimated the Gentile populations around.

In localities where water is not obtainable, the use of sand is permissible as a cleansing medium, although the superstitious say that the evil spirits can be washed off the hands only with water.

The Jew is, by birth and training, a cleanly personage when left to the unmolested practice of his religion and its regulations, dirt and prayer being to him quite irreconcilable, and when he is found to be uncleanly it may quite generally be ascribed either to Gentile persecution or to overcrowding in the ghettos.

We shall frequently meet with ablutions under the successive titles of this work, especially in connection with the Jewish feasts.

TITLE V.

THE JEWISH CALENDAR.—[Outline.]

The Jewish year consists of twelve lunar months, or three hundred and fifty-four days. During the course of every lunar cycle of nineteen years an intercalery month is added seven times.

The year is both civil and ecclesiastical.

The Jewish month begins about the middle of the corresponding common month.

1—Month of Tishri. (October).

[First of the civil and seventh of the ecclesiastical year.]

1. New year's day—feast of trumpets.
New moon.
3. Fast commemorating the murder
of Gedeliah.
10. Yom Kippur (day of atonement).
15. Feast of Tabernacles.
23. Feast of the Joy of the Law.

2—Month of Marchesvan (November).

[Second of the civil and eighth of the ecclesiastical year.]

1. New moon.
20. Day for expiating the sins committed on Tabernacles.
23. Feast celebrating demolition of the altar in the temple at Jerusalem after its profanation by the Syrians.

3—Month of Kislev (December).

[Third civil month and ninth ecclesiastical month.]

1. New Moon.
7. Fast commemorating the burning of the Law by King Jehoiachin.
Celebration of the death of Herod the Great.
25. Feast of the Dedication—Feast of Lights. (Hanukkah).

4—Month of Tebeth (January.)

[Fourth civil and tenth ecclesiastical month.]

1. New Moon.
6. Fast commemorating translation of Bible into Greek.
10. Fast commemorating siege of Jerusalem by the Babylonians.

5—Month of Sebat (February).

[Fifth civil and eleventh ecclesiastical month.]

1. New Moon.
22. Feast commemorating the death of Caligula.
29. Feast commemorating death of Antiochus.

6—Month of Adar (March).

[Sixth civil and twelfth ecclesiastical month.]

1. New moon.
2. Fast commemorating death of Moses.
13. Fast of Esther, and feast of the death of Nicanor.
14. Feast of Purim.

7—Month of Nisan (April).

[Seventh civil and first ecclesiastical month.]

1. New moon.
- 15 ~~14~~ Feast of Passover.
26. Fast commemorating death of Joshua.

8—Month of Ijar (May).

[Eighth civil, and second ecclesiastical month.]

1. New moon.

10. Fast commemorating the death of the high priest Eli and the capture of the ark.
23. Fast commemorating death of Samuel.

9—Month Sivan (June).

[Ninth civil and third ecclesiastical month.]

1. New moon.
6. Feast of Pentecost.
25. Fast commemorating death of Rab. Simeon, son of Gamaliel.

10—Month Tammuz (July).

[Tenth civil and fourth ecclesiastical month.]

1. New moon.
17. Fast commemorating capture of Jerusalem by Nebuchadnezzar and by Titus. *

11—Month of Ab (August).

[Eleventh civil and fifth ecclesiastical month.]

1. New moon.
9. Fast commemorating the two des-

* The capture by Titus in 70 A. D. is especially recalled on this day because it marked the end of the Jewish commonwealth.

tructions of the temple by Nebuchadnezzar and Titus. *

12—Month of Elul (September).

[Twelfth civil and sixth ecclesiastical month.]

1. New Moon.
7. Feast of dedication of the walls of Jerusalem by Nehemiah. Preparation for New Year's day.

Of the feasts, Passover, Pentecost, Tabernacles, New Year, Atonement-day and Purim are Biblical in origin. The feast of the Dedication is post-Biblical.

Of the fasts, Tammuz, Ab, Gedeliah, Tebeth and Esther are rabbinical.

FEASTS AND FASTS.

Days of the week on which they cannot occur.

New Year—Never on Sunday, Friday or Wednesday.

* The destruction by Titus marked the end of the Jewish sacrifices also.

Atonement-day—Never on Sunday, Tuesday or Friday.

Dedication—Never on Tuesday.

Esther—Never on Sunday, Tuesday or Friday.

Purim—Never on Monday, Wednesday or Saturday.

** Passover—Never on Monday, Wednesday or Friday.

Pentecost—Never on Tuesday, Thursday or Saturday.

Destruction of the temple* and capture of Jerusalem†—Never on Monday, Wednesday or Friday.

The Jewish feasts and fasts are governed by passover. Thus, if the first day of passover fall on a Thursday, so falls the ninth of Ab. As falls the second day of passover, so falls pentecost on the same day. As falls the third day of passover, so falls the new year on the same day. As falls the fourth day of passover, so falls the rejoicing of the Law on

** Thus the day of Christ's crucifixion—Friday—could not have been Passover.

* 9th of Ab.

† 17th of Tammuz.

the same day. As falls the fifth day of passover, so falls atonement on the same day. As falls the sixth day of passover, so falls purim on the same day,

TITLE VI.

FEAST-DAYS.

1. In general all works forbidden on the Sabbath are also forbidden on feast days.

2. Outside of Palestine all the great feasts must be celebrated on two succeeding initial days, called the first and second days.*

3. No fishing is permitted on feast-days.

4. Only those cattle may be slaughtered on feast-days which were in the city before the feast began.

5. It is unlawful to strike a light on feast-days, but cooking may be done with a fire kindled from a light *struck the day before*.

6. Eggs laid on a feast-day may neither be touched nor eaten until the feast be *ended*.

* But fasts may not be thus doubled.

7. In case of a fire on a feast-day, it is unlawful to extinguish it except when there be danger to life.

8. If a death occur on a feast-day one must call upon Christians to make the grave-clothes, the coffin, and to dig the grave.

9. It is lawful to accompany a body to its burial on a feast-day, even beyond the established limit of a Sabbath or feast-day's journey.

10. On a feast-day it is not lawful to rend the garments in mourning for the dead.

11. One half of every feast-day must be devoted to study and the other to eating and drinking.

12. One must pamper himself on feast-days, in order to show honor to them. Two loaves of bread must be used at every meal, besides wine, as on the Sabbath.

13. On all feast-days better clothing must be worn than on the Sabbath.

14. On all feast-days everybody must be cheerful. Children are to receive nuts and cakes, wives fine dresses and jewelry. Poor

widows and orphans must be assisted to enjoy the feast along with the well-to-do.

15. All undue levity on feast-days is unbecoming and unlawful.

16. It is the Jewish court's duty to appoint overseers on feast-days in order to prevent popular excesses and sinfulness.

THE JEWISH FEASTS.

The Jewish ecclesiastical year is one of successive feasts and fasts, resembling in some respects those of the christian church. But the Jewish feasts are as much social as religious, and in this respect they differ perceptibly from the Christian. The Jews meet together not merely in the synagogue but in the home, around the family altar, where all ages and conditions feast at the family board and enter into games. Christian feasts are generally apt to be somewhat oppressive to the young * who often fail to understand the deep spiritual meaning attaching to them, but the children of the Is-

* Except Christmas and Easter.

raelites are made to enjoy the Jewish feasts in childish ways, not only by means of juvenile company, but by the bestowal upon them of nuts and cakes and other sweet-meats by the fathers and mothers, and by their participation in the family meals. The Jew not only feels bound to eat and drink more than usual on a feast-day, but his clothes must be his very best—even finer than his Sabbath clothes—while the Jewish wife anticipates a gift of a new dress or article of jewelry quite as ardently as the Christian wife expects a christmas present.

Yet in all these festal rejoicings no levity is permissible among the better sort of Jews, and in the old and extensive European ghettos special officials were formerly wont to be appointed by the Jewish courts on feast-days to watch over the public morals as a kind of ecclesiastical police.

The rabbinical, orthodox Jew is so averse to doing anything sorrowful on a feast that he sooner calls upon a Gentile to dig a grave or to make a coffin for his cherished dead than to do it himself, although the duty of accompanying a corpse to the

cemetery on every occasion is seldom neglected on a feast-day. The habit of tearing one's clothing on the occasion of a death is forbidden on Jewish festivals.

The curious law against eating an egg laid on a feast-day* is like the corresponding Sabbath law. It entails labor for a hen to lay an egg, and all labor is forbidden to animals as well as man on Sabbaths and other feasts, excepting in so far as is demanded for their due celebration. Many of the feasts are continued through two days, because in olden times the announcement of the approaching feast was made by the Palestinian authorities, and in order to ensure its contemporaneous celebration both in Palestine and among the far off Jews of the dispersion it was early made a law that certain important feasts should be "doubled", thus making the second day of every feast almost as sacred as the first, even in our own time. But this does not apply to the fasts.

Amid the merry-making of the festal

* Like many other senseless things in Rabbinism this is spurned by true Judaism to-day.

days the Israelite does not forget the Law (Bible and Talmud), since a portion of every feast-day is supposed to be allotted to its study.

Truly a Jewish feast is worthy of the name! This may be proved to Gentiles on the greater feasts in the large American cities having a considerable Jewish population, for on such occasions the streets are full of Israelites dressed in their very best, with no thought of business any more than on the Sabbath.

It is remarkable and noteworthy that, notwithstanding the many feasts of the Jewish calendar, the average Israelite finds time to grow rich much faster than the average Christian!

TITLE VII.

LAWS ABOUT FASTS AND FASTING.

All Israel, irrespective of sex, must fast on these days, to-wit:

*Yom Kippur, or Day of Atonement, 10th of Tishri.

*The 17th of Tammuz.

*The 3rd of Tishri.

*The 10th of Tebeth.

*The 9th of Ab.

2. Nurslings and the weak are exempt from fasting.

3. When any one of the fasts occurs on the Sabbath its celebration is set forward to Sunday.

4. It is unlawful for one to fix upon certain days for voluntary fasting, or to mark

* Refer to Jewish calendar page 51, for the meaning of these fasts.

out certain hours of a day for such.

5. It is unlawful to fast on the following, to-wit:

The Sabbath.

New moon.

Dedication.

Purim.

Eve of the Day of Atonement.

6. It is the lawful custom to fast on the anniversary of the death of one's parents.

7. It is a sin for a weak or sickly person to take upon himself voluntary fasts.

8. A scholar (teacher learned in the law) may not fast voluntarily.

9. School-children may not fast voluntarily.

10. It is lawful to fast in time of drought, under heavy taxation, in time of pestilence, hurricanes, poor harvests, locust plagues, and in "hard times."

11. A "simple" vow to fast voluntarily on days on which fasting is forbidden is invalid. But if said vow entail voluntary punishment the party must be released from his vow by an authorized rabbi.

JEWISH FASTS AND FASTING.

Closely related to the Jewish feasts are the fasts, of which there are many of greater or less importance.

The principal ones are: Yom Kippur, or Day of Atonement, occurring on the tenth of the month Tishri, the great Jewish penitential day; the seventeenth of Tamuz, commemorating the capture of Jerusalem by Titus; the ninth of Ab, recalling the two destructions of the temple by Nebuchadnezzar and Titus; the third of Tishri, on which the Jews still mourn and fast over the murder of Gedeliah; and the tenth of Tebeth, commemorating the siege of Jerusalem by the Babylonians. The above fasts are the days that bring to mind some of the sorriest days in the long career of Judaism and the Jews, and even by many reform Jews they are conscientiously observed, for all parties in the Jewish church are at unity in the celebration of the national feasts and fasts. The Jewish calendar, preserving as it does historic facts, acts as a world-wide unifying power in Israel. While the rab-

binic law is seemingly inflexible in the matter of feasts and fasting, yet it is tempered by many interdictions against fasting on certain days and by special classes of persons. Thus it is unlawful to fast on the Sabbath or its eve, the New Moon, the feast of the dedication, Purim, the eve of the day of Atonement: while nurslings and the weak are wholly exempt from such fasting.

Besides the canonical days of fasting it is the custom to decree special communal fasts in time of pestilence, bad harvests, and during the prevalence of epidemics, while all children piously fast on the anniversary parents' deaths.

It is an ancient habit still followed to some extent to fast voluntarily* for certain causes, or with special objects in view, and the reader will find such practices referred to incidentally in the New Testament. Jesus, while not condemning fasting in itself, upbraided both those who fasted ostentatiously and those who used voluntary

* "I fast twice in the week." (Luke 18:12)

"The disciples of John fast often." (Luke 5:33)

(Both refer to the voluntary fasts.)

fasting as a cloak of self-righteousness.

A merciful provision of the Jewish law forbids all voluntary fasting by school-children and adult brain-workers (scholars.)

There is to-day, in all likelihood, more genuine fasting among the Jews than among Christians.

TITLE VIII.

LAWS ABOUT THE NEW MOON.

1. On the feast of the new moon all kinds of labor are permitted.
2. No fasting is allowed on the feast of the new moon. One ought to feast on this day.
3. On the new moon it is unlawful to mourn over the dead after the corpse be laid in the grave.
4. It is the lawful custom to greet the new moon after synagogue prayers on the evening of the seventh day, in the open air. The feet are to be placed close together, while the following is said: "It is a good sign—good luck to us and to all Israel!" This must be succeeded by the proper benediction.
5. On the feast of the new moon four

persons must be called up to the reading of the law, beginning with a priest.

6. On the new moon the "Great Hallel" must be sung and a "Mussaf-prayer" be said.

7. The new moon may fall on the following days in the several months, to-wit:

- 1—March (Nisan), Sunday, Tuesday, Friday, Saturday.
- 2—April (Ijar), Monday, Thursday, Saturday.
- 3—May (Sivan), Sunday, Tuesday, Wednesday, Friday.
- 4—June (Tammuz), Sunday, Tuesday, Thursday, Friday.
- 5—July (Ab), Monday, Wednesday, Friday, Saturday.
- 6—August (Elul), Sunday, Monday, Wednesday, Friday.
- 7—Sept. (Tishri), Monday, Tuesday, Thursday, Sunday.
- 8—Oct. (Marchesvan), Tuesday, Wednesday, Friday, Sunday.
- 9—Nov. (Kislev), any day other than Saturday.
- 10—Dec. (Tebeth), any day other than Thursday and Saturday.
- 11—Jan. (Sebat), any other day than Sunday and Friday.

12—Feb'y (Adar), any other day than
Sunday, Tuesday, Thursday.

THE FEAST OF THE NEW MOON.

Every month the new moon affords an additional feast-day for the feast-loving Israelite.

It is, like many others, a survival of biblical customs. Being one of the lesser feasts, labor is not prohibited, nor mourning over the dead, but the latter is not extended beyond the hour of burial, for social and religious feasting is the order of the day, while in the synagogue what is known as the "Great Hallel" is sung, that ancient hymn of praise consisting of psalms 113, 114, 115, 116, 117 and 118, and an additional appropriate prayer is inserted in the ritual, corresponding somewhat to the special collect of the English church, or to the "proper preface" said on certain christian feasts. The actual greeting of the new moon is deferred by those modern Jews who still follow the custom until the evening of the seventh day

after synagogue service, when the whole congregation, after issuing from the synagogue doors, wish one another "good luck" at sight of the crescent, and afterward say the appropriate blessing or benediction. In some communities in the old world excitement and enthusiasm prevail, the people springing up in the air three times and shouting out the moon's welcome, with the feet placed close together as in the time of regular prayer. This out-of-doors ceremony, so time-honored, ends with a supplication for the subjugation of Israel's enemies, and the mutual well-wishing: "Peace be with you—let it be a good sign to us and to all Israel."

Many of the most ancient moon myths and superstitions are crystallized in the Jewish customs on the feast of the new moon, and many a cabalistic Jew sees revealed in the moon's shadows his own fate!

Reformed Jews do not follow these old non-biblical ceremonies, but since the Jewish calendar is based upon the lunar cycle, and since the new moon meant so much to the Israelite in the days of the temple, it is

probable that the monthly feast in honor of the orb of night will never cease to be a peculiarity of Judaism, irrespective of the various schools of Jewish thought. Moreover, the feast of the new moon is of as much importance astronomically as religiously, and this scientific aspect will itself keep it in the calendar.

TITLE IX.

PASSOVER LAWS. *

1. Thirty days before passover one must begin to prepare for it.

2. Unleavened bread must be used at passover; even the poor must eat unleavened bread, the flour being provided by the well-to-do.

3. During a whole month preceding passover it is unlawful to lament over the dead, or to fast, but the first-born of all males must fast on the 14th of Nisan.

4. On the night between the 13th and 14th Nisan the house must be searched with a light, to make certain that no leavened bread be in it when passover arrives.

5. It is lawful to place pieces of leavened bread in the corners of the rooms on

* Passover lasts eight days.

passover night, so that the search for leaven may not be in vain.

6. The light used in the passover search for leaven must be a wax candle.

7. After 10 a. m. on the 14th Nisan it is unlawful either to eat or touch any food having leaven in it.

8. If the 14th Nisan fall on the Sabbath, then all leaven must be removed on the 13th (Friday), only so much being kept over as will suffice for the Sabbath meals.

9. All leaven at passover must either be burned up or else crumbled and cast to the winds, or cast upon the waters.

10. If any food at passover become mixed with leaven, it must be immediately burned.

11. No leavened bread kept over passover by a Jew may be eaten after the feast.

12. Earthen vessels used for cooking food during the rest of the year may not be used at passover; but iron and other metal vessels may be employed after cleansing by fire or hot water rinsing.

13. Kitchen closets must be thoroughly cleansed at passover.

14. Passover bread or "matzoth" may be made of wheat, rye or barley.

15. The water for the "matzoth" dough must be drawn in the twilight and must be allowed to stand over night before using.

16. For one lot of "matzoth" dough it is unlawful to use more flour than what forty-three and one-fifth medium-sized eggs would amount to. The water used must be cold.

17. The kneading of the passover dough must be done by a Jew, but the baking of it may be done by a Gentile in the presence of a Jew.

18. No labor is permissible after noon of the 14th Nisan, (i. e. of the day before).

19. On the eve of passover one must wash and put on clean clothes, as on the Sabbath.

20. The passover meal must be held immediately after the evening synagogue service, on Friday evening. The family table must be adorned with the most beautiful dishes possible, and instead of seats the family must use *couches* provided with

cushions. Even the poor must have something to recline on.

21. At the passover meal it is unlawful to recline on the *left* side.

22. The law requires that the four glasses of wine at the passover meal be drunk by all present, men, women and children, and according to the prescribed rules.

23. One must be hospitable to the poor who have no family board for the passover meal, by inviting some poor man to eat with one's family. *

24. Nuts may be given to the children at the passover meal.

25. The bitter herbs used at passover must be well masticated so as to bring out their bitterness.

26. At the passover meal it is the lawful custom to set aside a glass of wine for the prophet Elijah.

27. At least three persons ought to be present at a passover meal.

* The Jewish beggar claims the legal right to receive alms without thanks; so also the poor legally claim a plate at the passover meal.

JEWISH PASSOVER CUSTOMS.

No feast in the Jewish calendar is fraught with so much interest to Gentiles as pass-over, the joyous celebration of the deliverance of the Jews from Egyptian slavery fourteen hundred years before Christ. This feast is also called the "feast of unleavened bread," because of the exclusive use of "matzoth," or unleavened wheat cakes, from time immemorial, in memory of the hasty flight from Egypt, when the Jewish wives were unable, from lack of time, to "raise" their bread with *leaven*.

Passover always occurs on the fifteenth of the month Nisan, but in the heart of the Jew it begins on the day preceding, since after 10 o'clock on the morning of this day nothing containing *leaven* may be either eaten or touched. The modern orthodox Jewish home is an interesting place on the night of the thirteenth, for it is then that the father of a family takes a candle and, followed by all the household, searches every nook and corner for crumbs of the forbidden *leaven*, in order that none may re-

main over the feast, while it is a curious and ancient usage to hide particles of leaven in the different rooms in order that the quest may not be in vain.

All *leaven* and everything containing it is either burned or cast to the winds before the beginning of the feast, generally at 10 o'clock on the morning of the 14th Nisan.

The Jewish house-wife uses special passover cooking utensils, all *earthen* wares used prior to the feast being strictly interdicted, while old *metal* vessels may be employed only after cleansing by fire. The kitchen closets are put in order as thoroughly as if it were a time of Gentile house-cleaning.

The "matzoth", or unleavened bread made in our day, is baked in the form of round or square cakes, generally of wheat flour, the dough always being kneaded by a Jew, while the baking may be done by a Gentile if a Jew be present.

Passover is both the beginning of the ecclesiastical year and the feast of Jewish national independence, meaning as much to the Jew historically, in every land, as the

fourth of July to the American. In some of the American passover services the deliverance from Egyptian bondage is often interwoven with the deliverance of America from European political subjection, the "Star-spangled banner" and "America" being sung at more than one passover meal instead of, or in addition to, the old ritual hymns. The true American Jew knows no flag but the "stars and stripes," and in its folds he sees the fulfillment of prophecy—the ultimate evolution of his deliverance from Egyptian bondage.

On the *eve* of the passover (i. e. *the day before*), at noon, all labor ceases, and the happy Israelite prepares himself for the passover feast by bathing and arraying himself in his best clothing.

Perhaps more genuinely biblical customs cluster around the modern passover meal than those connected with any other Jewish ceremonies excepting circumcision and the synagogue rites, the general plan of the family ritual meal being to-day just what it was in the days of Moses.

While eating the passover meal all

present recline on couches, as in Bible times, typifying thereby that political, social and intellectual freedom and personal ease enjoyed by the Jews after their deliverance from Egyptian servitude. In the homes of the opulent everything appertaining to the passover is characterized by luxuriousness and elegance. Even the poor man *reclines* at table, though he have naught but a homely bench at hand, while the *bitter herbs* recall those "bitter" days when all Israel *stood* as a bondman before Pharaoh—when only he, his court and the cruel taskmaster reclined in the ease and comfort of free men.

The prophet Elijah is a welcome guest at passover, and tradition has preserved the old custom of setting aside a glass of wine for him. He is supposed to enter by the open door just after the "third cup," or "cup of blessing."

Elijah is the most popular and ubiquitous character in the whole range of Jewish folklore, and volumes might be written about his wanderings and doings in various lands. The Russian Jews ascribe thunder to the

noise of his chariot wheels among the clouds of heaven. As an expression of immutable hope for Israel's restoration to the promised land the orthodox Jews generally end the passover supper with the cry: "Next year in Jerusalem!"

The modern ritual passover meal is not, by any means, a selfish affair. Not only the children and servants are expected to be in attendance, but the poor, homeless man may claim a share of the joyful repast. Zangwill, in his "King of Schnorrers," draws a ludicrous picture of that impudent personage literally forcing himself as a passover guest into the home of another Jew—an extreme illustration, perhaps, of the extent to which Jewish hospitality may be violated by the scheming beggar claiming his passover rights.

THE PASSOVER SUPPER. *

Passover supper is held on the *eve* of the feast. On the table the following ed-

* Adapted from several services in common use.

ibles must be placed as necessary to the significance of the meal:

- * *Matzoth*, or unleavened bread (three cakes covered with a cloth).
- † *Roast leg of lamb*.
- ‡ *Bitter herbs* and other vegetables.
- ‡ *Cup of salt water*.
- § *Egg roasted*.
- || *Charoseth*, or mixture of apples, almonds and nuts.

Each person, young and old, is provided with a wine glass.

The above memorials of the exodus are quite frequently placed on a tray, by themselves, and then set on the table, being removed at the proper time for the succeeding family meal. The three large cakes of "matzoth" are wrapped together in a white napkin.

* Representing the unleavened bread of the exodus--bread of affliction.

† Representing the passover lamb of temple days.

‡ Representing the "bitterness" of Egyptian slavery.

§ Representing the Chagigah sacrifice of the 14th Nisan in temple days.

|| Representing the mortar of the Egyptians.

First Part.

“Kiddush or Sanctification.” (said by the father of the family over the first cup of wine):

“Blessed art Thou, O Lord, Who createst the fruit of the vine. With this symbol of rejoicing, O Lord, do we welcome the return of this feast of redemption. We thank Thee for Thy precious gift of this festival which Thou hast ordained in memory of the deliverance of our fathers from Egyptian bondage.” *Amen.*

“Blessed art Thou, O Eternal One, Ruler of the Universe, Who hast preserved us to enjoy this festival.” *Amen* (by all).

Second Part.

The head of the house then touches the “matzoth,” or unleavened bread, lying before him, and pronounces the following, or something else like it:

“Behold, friends, this unleavened bread is to remind us of the bread of affliction which our forefathers ate

in Egypt.”

Filling of the second cup.

The youngest child present now asks the biblical question:

Question: “Why do we observe this festive night in a manner so different from all other feasts? What mean the unleavened bread and the bitter herbs?”

Response by the father: “It is because our fathers were bondmen in Egypt, (etc).

(These words begin the story of the Egyptian slavery and the exodus. It is too long to appear here).

Chanting of psalm 113: “Hallelujah!”

Benediction of second cup of wine:

“Blessed art Thou, O King of the Universe, Who createst the fruit of the vine.” *Amen*, (by all.)

Third Part.

Benediction before the meal:

“We bless Thee, O Lord, creator of the universe, Who causest bread to

come forth out of the earth." ' *Amen.*

"Praised art Thou, O Lord, Who hast ordained Thy laws to sanctify us, and hast commanded us to eat unleavened bread and bitter herbs."

Amen.

(The Meal.)

Each person present, young and old, now receives from the father a piece of unleavened bread and bitter herbs dipped in "charoseth," accompanied by the proper benedictions.

Grace after the meal:

"Blessed is He Whose bounty hath satisfied us and through Whose mercies we live." (The third cup, or "cup of blessing," is here drunk).

(Opening of the door for the admission of the prophet Elijah among the orthodox).

Fourth Part.

Filling the fourth wine cup.

Chanting of psalm 118.

Singing of popular and ancient Jewish songs like the following, which is often

found printed in rhymed stanzas; in it, under the figures of the various creatures, is hidden the whole history of the Jewish people. This song is the basis of "The House that Jack built."

"A lamb! A lamb! which my Father
bought for two farthings.

There came a cat and ate the lamb.
There came a dog and bit the cat.
There came a stick and struck the dog.
There came a fire and burnt the stick.
There came the water and quenched the fire.
There came the ox and drank the water.
There came the butcher and slew the ox.
There came the angel of death and killed
the butcher.
There came the good Lord God and des-
troyed the angel of death."

"Father" in this song represents God.

"Two farthings" represents Moses and
Aaron.

"Cat" represents the Assyrians.

"Dog" represents the Babylonians.

"Stick" represents the Persians.

"Fire" represents Alexander the Great.

"Water" represents the Romans.

“Ox” represents the Saracens.

“Butcher” represents Christians.

“Angel of death” represents the Turks,
whom God will destroy.

Final benediction :

“Blessed art Thou, O Lord, King of
the universe, Who createst the fruit
of the vine.”

(Drinking of the fourth wine cup by all).

The American Jews frequently substitute “America,” or the “Star-spangled Banner” for the ancient songs.

TITLE X.

LAWS ABOUT PENTECOST.*

1. Pentecost is to be reckoned as seven weeks from the *second* day of passover.
2. It is the lawful usage at pentecost to strew flowers and green twigs about the synagogue and the house.
3. It is a lawful usage on pentecost to set trees at the door of the synagogue and to pray for their fruitfulness.
4. On the *eve* of pentecost one must bathe.
5. At pentecost it is the lawful custom to eat only milk-foods.

THE MODERN JEWISH PENTECOST, OR HARVEST HOME.

Pentecost is known to the Jews in their own language as "Shebuoth," or Feast of

* Same as the Christian Whitsun-day.

Weeks. In the Bible it is also referred to as the "harvest feast" and "day of first fruits," since on it were offered to God, in the temple at Jerusalem, two loaves or cakes made of the first fruits of the *wheat* harvest as a thanksgiving sacrifice. The special laws governing personal action on this feast are comparatively few in number, the general customs on feast-days applying here as elsewhere.

Pentecost is reckoned as the fiftieth day after the second day of passover and, as usual on the approach of festivals, the Jews bathe on the preceding day.

An old custom still surviving among many Israelites is the decorating of home and synagogue with flowers and greens, as Christians do on the completion of the harvest in the Fall, trees being placed at the synagogue doors, while prayers are offered by the congregation for their fruitfulness. The very pious eat only milk-foods during this feast.

The great interest attaching to pentecost in our own day is the manner of its observance by some of the reformed Jews. The

feast being primarily intended to commemorate the giving of the Law at Mt. Sinai fifty days after passover, the reformed Jews in America have converted it into one of the most joyous and morally significant of occasions in the Jewish ecclesiastical year. They have made it the annual confirmation day.

The magnificent reform temples or synagogues on pentecost are ablaze with glory and filled with Jewish worshipers, among whom the children to be confirmed and their parents are, perhaps, the happiest. The confirmants having received many months of thorough instruction in the law of Moses and in the salient facts and events in Jewish history, on pentecost take upon themselves the "yoke of the Law," confirming themselves as "sons of the covenant," and receiving as the "outward and visible sign" the *laying on of hands* by the rabbi. The children are first publicly catechised, the examination covering the whole range of Hebrew history and the Bible,* after which they form in procession and march past the

*Hebrew children in general know more about the Bible than Christian children.

ark at the end of the edifice, resplendent with the vivid light of electric lamps. Just as they pass the ark the rabbi *lays his hands on them*, in accordance with the ancient Jewish usage prevailing at the ordination of rabbis and judges, for in reality the confirmants, by this imposition of hands, are ordained to a spiritual priesthood. Congratulations and loving embraces by parents follow this ceremony, fraught with so much beauty and spiritual significance.

The biblical pentecost extended over but *one* day, but now the orthodox Jews keep *two* days.

While orthodox Judaism is, in general, most engaging to the Gentile, and perhaps most in keeping with tradition, the reform movement in America has certainly given to this, as to some other festivals, much that is more in keeping with true spiritual Judaism. The orthodox pentecost is a mere remembrance of the old biblical feast, while reformed or liberal Judaism has made of it one that is not only instructive and beautiful even in Gentile eyes, but intensely practical in its moral bearing and teaching.

TITLE XI.

LAWS ABOUT THE FAST OF AB.

1. For eight days before the ninth of Ab it is unlawful to transact the usual amount of secular business.

2. In the week preceding the ninth of Ab it is unlawful to wash, nor may any use be made of clean bed-clothing, table linen, or handkerchief. In this same week no Jewess may wash for a Gentile.

3. As soon as Ab begins all joyousness must cease, and all Jews prosecuting Gentiles must withdraw their suits.

4. No slaughtering may be carried on in the month Ab except to enable one to fulfill a precept.

5. It is the lawful custom to solemnize no marriage between the 17th of Tammuz and the 9th of Ab, but a betrothal without a banquet may be celebrated.

6. At a marriage in Ab (on the per-

mitted days) the bridegroom must put ashes on his head on the spot the phylacteries occupy.

7. At a marriage in the month of Ab neither the bride or bridegroom is permitted to wear a bridal crown.

8. On the night between the 8th and 9th of Ab one's bed must be rendered somewhat uncomfortable by the use of a single pillow instead of two.

9. After noon on the eve (day before) of Ab no walking abroad or reading in the Law is permissible, and all schools must be closed.

10. At the last meal on the eve of the 9th of Ab no meat or wine is allowed, but rather fruits of all kinds. (Cold water and bread, or boiled eggs with lentils are appropriate at this meal, after which the fast begins.)

11. On the 9th of Ab it is unlawful to wash or anoint one's self. But anointing with oil is allowed for *healing*.

12. Only cloth and wooden shoes are permissible (when necessary) on the 9th of

Ab.

13. No mutual greetings are lawful on the 9th of Ab.

14. On the fast of Ab no music or singing is permissible.

15. The learned must not labor on the fast of the 9th of Ab under any circumstances, but the question of labor by others may conform itself to the local customs.

16. On the 9th of Ab it is the lawful custom to proceed from the synagogue service to the cemetery to visit the graves.

17. On the 9th of Ab it is the lawful custom to go bare-footed, but when Jews dwell among a Gentile population the shoes may be removed only in the *Jewish* streets.

THE FAST OF AB.

The fast of the *ninth of Ab* is otherwise known as the "black fast," and calls to mind two of the darkest events in Hebrew history, viz.: the two destructions of the holy temple at Jerusalem respectively by Nebuchadnezzar and Titus. Next to *atonement* this is,

perhaps, the most strictly observed of any fast in the modern Jewish calendar. In some respects it excels atonement-day in sadness and gloom, since the latter is regarded quite as much a festival as a fast. The interior of the synagogue is draped in black hangings on this day, expressive of Israel's sorrow. A perusal of the appended laws will afford the reader some idea of the black fast and of the intensity of religious fervor with which it is observed in our own day by orthodox Jews in Europe and America. A week before it arrives the Jews anticipate its approach by lessening their business cares and by withdrawing from court all suits against Gentiles, while the whole orthodox community put on the appearance of genuine sorrow at the thought of the historic national calamities to be lamented over.

From the seventeenth of the preceding month of Tammuz weddings are seldom celebrated, while the weeks of the same month succeeding the fast are characterized by many things suitable to the season, such as the non-use of bridal crowns.

On the black fast the ghetto Jews go barefooted in the ghetto streets, partly as a sign of mourning and partly as a kind of penance; but when circumstances demand the use of foot-covering they wear shoes made of cloth or wood as being most in keeping with the day.

The usually bright and cheerful Jewish home is strangely sad on the black fast, no music being heard, and no mutual, friendly salutations breaking its heaviness, while the pious husband and father leaves his house on the evening of the *eighth* day of Ab to spend the whole of the night in the synagogue, where he and his fellow-worshippers, supplied with candles, join in solemn devotion, while the leader chants the lamentations of the prophet Jeremiah, interspersed with frequent ejaculations of woe from the lips of the people. This night service ushering in the 9th of Ab forms one of the weirdest religious scenes ever witnessed. It serves to emphasize the fact that the fast is indeed the *black* fast. One of the appropriate features of the black fast is the visitation of the Jewish cemetery, the people pro-

ceeding thither immediately after synagogue service.

As on other holy days the extremists do strange things on Ab in trying to live up to the hair-splitting requirements of the rabbinic law, of which the custom of rendering one's self voluntarily uncomfortable in bed during the night of Ab is quite characteristic, not to speak of abstinence from washing and clean linen,

TITLE XII.

LAWS ABOUT THE NEW YEAR'S FEAST.

1. This feast extends over two days, like that of pentecost, tabernacles and passover.

2. On the day preceding that of the new year everybody must fast.

3. On the day before the new year it is the lawful custom to bathe, cut the hair, give alms and visit the graves for prayer.

4. The ten days between new year's day and atonement (inclusive) are days of penitence.

5. On the eve of the new year it is the lawful thing to eat a ram's head, sweet fruits and other sweets, but nothing sour. Fish also may be eaten and sweet apples dipped in honey.

6. It is not lawful to sleep on new year's day until the afternoon.



THE RAM'S HORN.

By permission
U. S. Government
National Museum.

7. On the afternoon of new year's day it is the lawful habit to empty one's pockets of all crumbs into the river and say the appropriate blessing.

8. On this day the penitential prayer must be used, and at the mention of the forty-four kinds of sins committed during the year all must *beat the breast*.

9. On the first day of the new year the congregation must stay in the synagogue until noon.

10. On this feast five persons must be called up to the reading of the Mosaic Law.

11. The shofar, or ram's horn, must be blown on this feast. It must be blown in *three three-fold* blasts (*nine times*), according to the traditional rules.

13. On the new year feast both the minister and the congregation must wear their white grave clothes and white caps.

14. It is unlawful to make the *shofar* or horn of anything else than the horn of a *ram*. It may not be made of a cow's horn or of the horn of any unclean beast.

15. On this feast the ram's horn must

not be blown in the night, but at and after the rising of the sun.

16. Women are not obliged to blow the ram's horn.

17. It is incumbent on every male Israelite to either blow or hear blown the ram's horn.

18. It is unlawful to *fast* on the new year feast.

19. The *third* day of the new year must be observed as a *fast*.

20. It is unlawful to eat bread baked by a Gentile on the ten penitential days between new year's day and *yom kippur*, or atonement-day.

THE JEWISH NEW YEAR'S DAY.*

As the beginning of the civil year this feast is called by the Jews "rosh hoshshannah," but as the annual memorial of the creation of the world it is known as "yom hazikkaron," or "day of memorial."

It is also called "yom hardin," or "day

* Sept. 5, 1899.

of judgment," since it is an old belief of the Jews that on this day God, as Judge, opens the three heavenly ledgers to reckon up the sins of the past year. If the sinner repent during the succeeding ten penitential days between new year's and the day of atonement his name is supposed to be inscribed in the book of life, atonement-day being the limit of his period of probation.

The Jews usher in the new year by a more or less rigorous fast on the preceding day, while visiting the graves of their dead, giving alms in their memory and bathing are time-honored Jewish habits in preparation for the feast, while the ram's head is the allowable and appropriate food, together with a few sweet-meats and fish. The ghetto usage of emptying one's pockets of all crumbs into the river on the first day of the new year, significant of the blotting out or casting away of one's sins, is still observed by a few of the more punctilious of the European ghetto Jews.

The period intervening between the first day of the new year and the day of atonement is really a kind of Jewish lent, or sea-

son of penitence, fasting and special prayer in the synagogues where the officiant and congregation wear their white grave-clothes and caps.

The day, while being penitential, is not a fast but a *feast*, fasting being, in fact, prohibited on the two days on which the new year is welcomed, in common with passover, pentecost and tabernacles, fasting not commencing until the third day.

On the first day of the new year the rabbinical Jews remain in the synagogue at prayer until *noon*, the penitents beating their breasts as the rabbi enumerates the forty-four possible kinds of sin current during the year just ending.

The horn which for countless ages has been blown on new year's day to call to fasting, penance, alms-giving and judgment,* must always be made of the horn of a ram, and its blowing must be regulated by a certain invariable traditional rules. It is never blown at night, but at and after sunrise, and only in three *three-fold* blasts, connected

* Whence the idea of the "trump" of the angel on the judgment day.

with which is the beautiful cabalistic belief that the angels weave crowns out of the several blasts as the sound-waves ascend to heaven.

On the whole the new year's observance of the Jews is joyful, many of its features having been unwittingly adopted by the Gentiles in celebrating the corresponding day of the common year, as seen in cities like New York. The ordinary new year greeting so familiar to citizens of Gotham, "happy new year," is nothing more than an adaptation of the ancient Jewish greeting still in use in the large Jewish communities and in orthodox Jewish families: "*May you be in favor with God this new year.*"

The American Jew so readily falls into popular habits that both "happy new year" and "merry Christmas" flow as readily to-day from Jewish lips as from Christian.

TITLE XIII.

LAWS ABOUT ATONEMENT-DAY, OR YOM KIPPUR.

1. It is unlawful to fast on the day preceding this feast.

2. Yom Kippur must be kept as a feast as well as a fast.

3. On this day one ought to wear his white grave-clothes.

4. It is the lawful custom to mutually flog one another on this day.

5. The night following the ninth of Tishri is as holy as the following day itself, and during it all labor, eating, drinking, washing and putting on of shoes is forbidden.

6. The hour of synagogue service on the eve of this feast should be about five o'clock.

7. Yom Kippur should be kept by visiting the graves and distributing alms.

8. On this feast the family board must

be arrayed as beautifully as on the Sabbath.

9. Children under eleven years of age and sick persons are exempt from fasting.

10. The priests must wash their hands before giving the blessing.

11. On this day one ought to have before him at home or in synagogue a wax light for himself and an additional one for the soul of his dead father or mother.

12. It is incumbent upon him who has injured a brother during the year to ask his forgiveness in person, three times if necessary, on this day of reconciliation.

13. If the person whom one has injured has since died it is required that his grave be visited, with ten witnesses, on atonement-day and the following formula uttered there: "I have sinned against Israel and against this deceased person."

14. At the "minha,"* or afternoon prayer, the "viddui," or general confession, must be said.

15. Confession of specific personal sins is

*"Minha" means "gift," or offering. This service corresponds to, and is the synagogue survival of, the afternoon oblation in the temple at Jerusalem.

optional at the general confession, or "viddui."

ATONEMENT-DAY USAGES.

This great holy day in the Jewish calendar occurs on the tenth of the month Tishri. It is both a fast and a feast, since it recalls not only Israel's sins, but celebrates also the mercy of God in providing for their pardon. The day is also known as "yom kippur," and "white fast," the veil before the ark being of white, while the male worshipers appear in their white grave-clothes, *white* symbolizing sorrow and repentance in the ritual of the Jews, as it does among some other races of oriental origin; for instance, the Japanese.

The great "white fast" lasts from sunset on the ninth of Tishri until the appearance of the first three stars on the evening of the tenth, and, while it is a stricter fast than any now known among Christians, yet its festive character is indicated very forcibly in the old rabbinic law requiring the family table

to be adorned as beautifully as on the weekly Sabbath, while the name "Sabbath of Sabbaths," borne by it in addition to its other appellations, indicates its festive nature.

The synagogue at this time in orthodox communities are open all night for worship, while all through the day the edifices are crowded with penitents, the men and boys never leaving them from the beginning to the end of the fast.

The day is one of abstinence not only from all food, but from drink, wearing of shoes, washing and all kinds of labor, the only exception being in favor of the priests who always wash their hands before imparting the priestly blessing.

A merciful provision of the law exempts from fasting all children under eleven years of age.

Striking illustrations of personal devotion and penitence mark the passing of the "white fast", and among these perhaps the most curious in Gentile eyes is the mutual floggings administered in the synagogues of the extremely orthodox, beginning on the

preceding afternoon and continuing through the fast, in compliance with the explicit recommendation of the "Shulchan Aruch", the authoritative law-book of the ghetto Jews. During the administering of the thirty-nine stripes at the hands of his brother the penitent Jew bends both head and body, facing towards the north. The idea of personal atonement for sin is carried by the Israelite even into the realms of the departed, for, of the many canonical regulations literally and lovingly obeyed in every age and land where Jews are settled, that of visiting the graves of their dead to offer penitential prayers is the most touching, while in the synagogue the deceased father's soul is prayed for in the following penitential and memorial *collect*:

"May God remember the soul of my respected father who has gone to his eternal home, on whose behalf I vow alms, etc."

The bestowal of alms and the extension of assistance to persecuted Jews are customs still in vogue among all classes of pious Israelites.

On this holy, penitential day the truly

penitent man also asks pardon of all whom he may have injured by word or deed during the year past,* but if the offended person has died meanwhile, the one seeking reconciliation and forgiveness proceeds to the grave of the deceased, with ten chosen witnesses, and there confesses his transgression, saying: "I have sinned against Israel and against this deceased person." The synagogue services on "yom kippur" it is quite out of the question to describe in a book like this, devoted mainly to the study of Jewish laws and every-day customs, but it may at least be said that the first service in connection with the fast is held at about five o'clock on the eve of the day (i. e. evening of the preceding day), when the interesting "kol nidre" service, or "redemption of vows" occurs, a ceremony which releases all present from any and all vows they may have made for the coming year, it being a failing of the Jews in all ages to vow to do this or that on the slightest pre-

* The author has known of a Jewish girl refusing to speak to a Christian girl for calling her a "Christ-killer", but on atonement-day the Jewish child sought reconciliation!

text, thus seriously incommoding him in more ways than one. From such vows—foolish and lawful—he must be released by the Jewish court at the “kol nidre” service ere he can partake of the benefits of “yom kipur” which commences immediately after this service and lasts until the following evening at the close of the *fifth* service of the day, known as “neila.”*

Among the special atonement-day features that differentiate it from others is the “viddui”, or general confession, interpolated in each of the services after the benedictions, in which the whole congregation confess the sins of Israel, confession of *individual* transgressions being optional. At the “*aboda*” the Gentile may witness a surviving link uniting synagogue with temple, since it is in reality a “recital of the manner in which the atonement-day service was conducted by the high priest at Jerusalem.”† It precedes the order of confession in the morning and afternoon services, its most characteristic feature being the *kneeling and prostration* of

* The word means “door-closing.”

† Dembitz “Jewish Services” page 174.

all present just at that part where the unutterable name of Jehovah was pronounced by the high priest and heard by the worshipers without the Holy of Holies; the moment when the Jews of old fell on their faces in humble adoration. All over the synagogue may be seen the pious orthodox penitents touching their heads to the floor.* The blessing by the priests is a most entertaining ritual act, since it is one more link connecting temple with synagogue in a striking way, the "cohanim" claiming to be the direct lineal descendants of Aaron. They stand before the holy ark, facing the congregation, and impart the Aaronic benediction, their heads and shoulders covered with the "tallith", or prayer-cloth, their fingers held in the way prescribed by the rabbins, the three ritual spaces between the fingers representing the three stages of a man's life, *infancy*, *virility* and *decrepitude*, while corresponding at the same time to the three-fold division of the blessing itself.

All through the twenty-four hours of the

* Kneeling and prostration are not modern Jewish practices. They occur only on New Year's and Atonement-day and mainly among the Jews using the German and Polish rituals.

great white fast the Jewish penitents may be seen at their devotions, barefooted or in stocking feet, and wrapped in their white grave-clothes and caps, supplicating God's pardon for Israel's sins. It is a wierd sight to the Gentile beholder.

Some of the old rabbinic Jews to this day sacrifice a white cock or hen on *yom kippur*, swinging it around the head of the person for whom it is sacrificed, with an appropriate formula and the "laying on of hands." This ceremony, discarded by many of the intelligent orthodox themselves, is regarded by those still adhering to it as an acceptable substitute for the ancient temple sacrifice.

This great day—half feast and half fast—comes to a glorious end with the blowing of a three-fold blast on the ram's horn, after the *neila** service, on the evening of the fast.†

* *Neila* means "door-closing"—i. e. the service closing the day.

† The blowing of the "shofar" is another evidence of the festive nature of Atonement-day.

TITLE XIV.

LAWS ABOUT THE FEAST OF TABERNACLES OR BOOTHS.

1. It is obligatory on all Israelites to dwell in booths from the first day of the feast until the morning of the eighth.*

2. The booths may not be torn down until the end of the ninth day.

3. It is unlawful to either eat or sleep outside the booths during seven days.

4. On the *eve* of the feast it is required that at least as much food as an olive amounts to be eaten in the booth, and that the *kiddush* be said over the wine.

5. It is only allowable to eat fruits and drink water outside of the booths.

6. Women, minors, the sick, mourners, bride-grooms and their "best men" are

* Levit, 23.

exempt from dwelling in booths.

7. Day watchmen and day travellers must dwell in booths at night; night watchmen and night travellers in the day time.

8. On the first day of *booths* every person must be provided with a palm leaf, three sprigs of myrtle, two willow branches and a citron, for use in the synagogue service.

9. On the first day of booths five persons should be called up to the reading of the Law.

10. On the seventh day the worshipers must be provided with five small branches of willow tied together.

11. The willow twigs used may not be put to any common use but must be saved and kept in the oven in which the passover bread is baked. The citrons may not be used for any purpose before the ninth of tabernacles, after which they may be preserved as delicacies.

12. On the seventh day the rabbi or chazen must wear his grave-clothes while officiating.

THE FEAST OF TABERNACLES.

This feast, also called the "feast of booths", or "succoth", occurs five days after atonement, i. e. on the fifteenth of Tishri, and continues during a full week. As the survival of the same feast celebrated in the time of Jesus of Nazareth it must bring to the Gentile mind sweet memories of his Bible studies, uniting the dim past with the living present. Indeed, it is the most entertaining feature of the Hebrew fasts and feasts that they make real those events which we barely seem to realize ever happened in our recourse to books alone. Their celebration to-day is a perpetual barrier against those modern critics who strive, at times, to make us believe that certain things thus celebrated never occurred.

The laws governing the *feast of booths* are based partly upon the Bible and partly upon the rules laid down by the doctors of the Law during the course of centuries. The feast, as most of our readers already know, commemorates the days of the wanderings in the desert of Sinai, when only

“booths,” or temporary shelters, were possible, and thus to-day every pious Jew tries to arrange some kind of a leafy bower in which to live during the week of this historic festival. In great cities like New York where land is scarce the Jews often erect these little tabernacles on the roofs of their dwellings or in their diminutive back yards. Those who cannot remain in the booths during the full seven days must at least eat a morsel of food and hear the “kiddush” or blessing said over the wine-cup on the *eve* of the feast as a matter of form. Sometimes the synogogue authorities erect a large booth, adorned with bows, greens, vegetables and lights, in the rear of the synogogue for the use of the poor, so that they, as well as the well-to-do, may be enabled to fulfill the biblical command to “dwell in booths seven days”,* which means, according to the rabbins, until the morning of the *eighth* day. But the booths must be permitted to remain standing until the evening of the ninth day. As it entails some trouble and hardship in modern times to thus live in

* Lev. 23.42.

booths, the law exempts sick people, mourners, bride-grooms and their "best men" from fulfilling the time-honored requirements of this feast.

The characteristic synagogue services of the feast center in the ceremonies of the first and last days, for it is on these occasions that the original idea of the "in-gathering of the harvest" is clearly brought out, the things used being those employed in Bible times. On the first day everybody provides himself with three twigs of myrtle, a palm-leaf and two willow branches, all held in one hand, while in the other he carries a citron. These represent both the fruits of the earth *gathered in* and the *joy of the people* over a bounteous harvest, being waved up and down while the appropriate prayers and thanksgivings are offered. The *seventh* day is that portion of the feast called in the New Testament the "great day of the feast," the culmination, as it were, of all the joys and thanksgivings of the preceding six days, when the devout worshipers holding in their hands five willow switches at the proper moment in the final service strike

them hard against a seat or bench and thereby knock off the leaves, symbolic of the wiping out of sins to the cabalistic Jew, but significant, in reality, of the end of harvest and the coming of winter. It is on this "great day of the feast" that a procession is formed, and, led by the rabbi and the lay heads of the community, seven circuits of the synagogue are made. If the last or seventh day of this feast be so important in modern times, what must it have been in the days of Christ? He too must have witnessed its celebration, both in temple and synagogue.

TITLE XV.

FEAST OF THE JOY OF THE LAW.

1. This feast may lawfully begin (according to local use) on the evening before, after evening prayer.

2. The rolls of the Law on this feast should be beautifully adorned with rich hangings and silver crowns.

3. It is the lawful usage on this day that all the rolls of the Law be taken from the ark in the morning and that the whole congregation walk in procession three times about the synagogue.

4. All males must be afforded the honor of carrying a roll of the Law in procession on the morning of this feast.

5. The privilege of being "bride-groom of the Law" and "bride-groom of Genesis" may be purchased at open auction in the synagogue, the honors going to the highest

bidders. But the purchase money for such may not be touched until after the feast.

6. Whoever may purchase a synagogue honor at auction, such as the honor of being "bride-groom of the law," may lawfully bestow this privilege upon some other person prominent in the congregation.

7. No money may be handled on this feast.

FEAST OF THE REJOICING OF THE LAW.

No sooner has this festive season of the *in-gathering of the harvest* passed by than there occurs the feast known as the "rejoicing of the Law", when at the end of a year the *last* section or lesson from the Torah and the *first* lesson from Genesis is read, thereby uniting the end to the beginning of the lectionary. Readers of Zangwill will recall something relating to the purchase of synagogue honors. It is held to be one of the very highest honors to become on this feast the "bridegroom of the Law," as the one is called whose purse has been large enough to purchase the high privilege of

reading the last lesson of the Torah. Among the Jews of the European ghettos it is still a habit to put up synagogue privileges at open auction, the purchaser having the right to transfer the prerogative thus acquired to another person. When thus transferred the right to read the last lesson generally falls on the head of some *learned* man of the synagogue. On this happy feast, when all the worshipers rejoice over the moral and religious riches bestowed upon them during the year in the reading of the fifty-two sections into which the Law is divided, the scrolls of the pentateuch are taken from the ark and carried in procession *three* times or more around the synagogue, the rolls being replaced by a *light*, significant of the divine light of the holy Scriptures always shining therein. The rolls of the Torah are enveloped, on this feast-day, in the costliest coverings, and are surmounted by a crown—"the crown of the Law",—and it is the desire of every male Israelite this day to carry one of these precious scrolls in the synagogue processions, it being the right of the president or "parnass" of the congre-

gation to select those who are to be thus privileged. In the orthodox synagogues the feast of the joy of the Law is almost as joyous as that of *purim*, and if the accorded right of every adult male Jew to bear the rolls of the law in his hand be realized the greatest happiness of the whole Jewish year becomes his.

If the one who reads the last lesson of the Torah be the "bride-groom of the Law", then he who is privileged to read the first chapter of Genesis on the same day is the "bride-groom of the beginning", and, as a mark of joy, these worthies are expected to royally entertain their fellow-worshippers after the services of the day are over. In order to preserve the reverence which this feast demands, along with its joyousness, the rabbins have enacted a law forbidding the handling of any money on this festival, thereby preventing unseemly doings in connection with the sale of synagogue honors.

In some American synagogues the national flag is carried in the processions, thus giving the feast-day an unusually brilliant and patriotic tone.

TITLE XVI.

LAWS ABOUT THE FEAST OF HANUKKAH, FEAST OF THE DEDICATION.*

1. This feast must last eight days. Beginning with the first evening oil or wax lights must be lighted every evening in house and synagogue, beginning with *one* and ending with *eight* on the eighth day.

2. The lights must be lighted *in order*, from right to left. They must burn in a row and be placed near door or window so as to be seen from the street.

3. Synagogue prayers must be said three times every day during the feast of lights.

4. It is unlawful to fast on *hanukkah*, but rather one ought to enjoy himself fully at table.

5. The very poor must either borrow money or sell something in order to obtain

* St. John 10:22.

money for the *hanukkah* lights.

6. It is unlawful to labor by the light of the *hanukkah* lights.

HANUKKAH.

Brilliant among the festivals of the modern, as of the ancient, Jews shines that of "hanukkah", or "feast of the dedication", on which the heroism of the Maccabees is recalled and their victory over the Syrians commemorated. It is known also as the "feast of lights", by reason of the custom, handed down from biblical days, of the illumination of house and synagogue during the eight days of its continuance. It takes its name of "dedication" from the dedication of the new altar by the Maccabees, after its pollution by the Syrians.* This illumination, in its strict ritual sense, consists in lighting a lamp or candle on each evening of the feast, beginning with *one* and ending with *eight*, although some Jews burn a light for every member of the household, irrespective of

*164 B. C

the traditional rule of eight. So much of joy centers in the feast of lights that the very poor are admonished to borrow money, if necessary, with which to defray the expense of the appropriate lights. Once lighted, the the candles or lamps are held as sacred and are never used for common household purposes.

It is interesting to observe the many varieties of lights in use on this feast, according to the social standing of the house-father, extending as they do from the nutshells of the poor, with their tiny wicks, to the costly silver lamps of the opulent. the canonical eight lights often being supplemented by a general illumination, as in days of old.

Hanakkuh is, historically considered, a national thanksgiving feast, but it is also prophetic of the triumph of human liberty, for, while its historic setting is of comparatively little practical significance to a nation without a country, its prophetic character carries light and joy into the hearts of persecuted Israelites of every land. In the Jewish home this glad day is given up to

social pastime and innocent festivity, while in the synagogue the "great hallel", or hymn of praise, is sung. Hymns, prayers and blessings are redolent with thanksgiving.

It was on the *feast of the dedication* that "Jesus walked in Solomon's porch"* when He went up to celebrate it in common with all Israel.

*St. John 10:22.



THE BOOK OF ESTHER.

Photograph of a roll
in possession of
the author.

TITLE XVII.

LAWS ABOUT THE FEAST OF PURIM.

1. It is obligatory on every Israelite, adult and child, to read or hear read the book of Esther on the evening of the 13th. and on the morning of the 14th. of *Adar*.

2. The reading of the book of Esther is to be accounted as second in importance only to the burial of the dead.

3. The *megilla* (roll of Esther) must be of parchment and be written in Hebrew. It is unlawful to *print* it.

4. The parchment of the *megilla* must be sewed with three stitches, above, below and in the middle, the seam being on the outside. The material must be the skin of a clean beast, the writing by a Jew.

5. On *purim* one should give at least two gifts to two poor persons.

6. It is the lawful usage to put a poor-box in the synagogue on *purim* into which every adult ought to put about two cents.

7. On *purim* alms ought to be given without question to all asking.

8. It is unlawful to *fast* on this day, but rather to give a sumptuous meal.*

9. On *purim* one must wear his Sabbath or feast-day clothing.

10. It is the lawful custom on *purim* to make presents* of victuals to one another.

11. It is not unlawful to work on *purim*, but no blessing on such work can be expected to follow.

12. On *purim* all morning must end after the burial of the deceased.

13. It is lawful to redeem the first-born on *purim*.

14. On *purim* it is lawful for the sexes to masquerade in each other's clothing.†

* Esther 9:22.

† This is unlawful at other times.

PURIM.

Purim, bearing also the name of "feast of lots",* is the most jovially kept of any feast in the whole circle of the Jewish year. It recalls the most thrilling of historic days and the deed of the most popular of Jewish saints, Esther, in her delivery of the Persian Jews from the murderous hand of the tyrant *Haman*.* Its place in the calendar is on the fourteenth of the month *Adar*.†

While the feast of lots is marked to-day, as of old, by the most unbounded festivity and general merriment and a hilarity that often invades the sacred precincts of the synagogues, it yet means nothing to the pious Hebrew without the fulfillment of his religious obligations, the law requiring every Israelite either to read or *hear read* the book of *Esther*, called by the Jews the "megilla", or "roll", either on the evening of the thirteenth or on the morning of the fourteenth.

To the Christian, generally accustomed

* "Lots" refers to Hamon's casting of lots to determine the day for the massacre of the Jews.

† Esther 9.

to quiet and dignity in the house of prayer, it appears almost a sacrilege when the whole congregation, at the final mention of Haman's name in the reading of the megilla, cry out: "*Cursed be Haman, blessed be Mordecai.*" "*Cursed be Zorash, blessed be Esther.*" "*Cursed be all idolaters, blessed be all Israelites and blessed be Harbonah, who hanged Haman.*"

A perusal of the laws governing personal and communal life on *purim* will exhibit to the Gentile reader the prevalent racial sentiments of the Jews all over the world, irrespective of nation or party, in regard to the feast. Jovial fellowship, unmarred even by sustained mourning or the least fasting, general feasting and the mutual making of presents* are characteristic, while the giving of alms in order that the poor, as well as the rich, may rejoice, is a virtue never wanting among the modern Jews on occasions of mirth and exultation.

Perhaps the most popular way of celebrating *purim* consists in the numerous plays

* The giving of presents on *purim* is quite as characteristic as the same habit among Christians on Christmas-day.

or dramas put on the stage by amateurs' vividly depicting the characters of Esther, Mordecai and Haman and serving to arouse annually the memories of days at once terrible and triumphant in the long history of Judaism. Indeed, nearly all the dramatic talents of the Jews, from the day of their exile down to the present, have clustered around *purim*.

The popular celebration of this feast affords the Jewish child his share of mirth, for even in the synagogue, at the close of service, he is apt to find himself showered with nuts and sweet-meats at the hands of his parents and adult friends. It is on *purim* that the American Jews give their great *balls*, at which thousands of dollars are received for the Gentile as well as the Jewish poor.

TITLE XVIII.

SYNAGOGUES.

1. Synagogues must be erected on the highest land in the city and be built higher than the other edifices.

2. It is unlawful to carry on worldly affairs in the synagogue, but teachers and their scholars may eat and drink therein.

3. It is unlawful to sleep in the synagogue.

4. It is unlawful to artificially heat the synagogue.

5. An old synagogue may not be torn down until a new one be erected.

6. A Jewish synagogue school is holier than a synagogue. A synagogue may lawfully be turned into a school, but not *vice versa*.

7. With the proceeds of a sale of a holy thing (i. e. such as used in synagogue) something *yet holier* must be bought.

8. It is lawful to sell a synagogue for the benefit of the poor, to aid a talmud student, or to provide dowries for poor orphans.

9. It is unlawful to leave the synagogue until the roll of the Law be again set away in the ark.

10. Synagogues may be instituted in private houses.

11. If a person purchase with his own money a synagogue for the use of the community he afterward can have no personal claim upon it, unless said claim were reserved in the beginning. It may not be sold without the tacit permission of both the man's heirs and the communal authorities.

12. It is unlawful to worship in the synagogue bare-headed.

13. It is unlawful to hold synagogue service without the presence of at least *ten* persons over thirteen years old.

SYNAGOGUES OF THE JEWS.

Closely related to the worship of the Jews, of which much has been said in the preceding pages, is the synagogue—the place of worship which has supplanted the temple ever since the Romans destroyed Jerusalem in 70 A. D., and drove the Jews into exile.

Gentiles are often confused as to the difference between “temple” and “synagogue”, but since Jerusalem fell there has been but one proper name for the Jewish house of worship—“synagogue”—although the modern *reformed* Jews are inclined to call their synagogues “temples” in contradistinction to the orthodox and more correct term. The Gentile author of this book fails to discover any sign of religious “reformation in the use of a name which passed away nineteen hundred years ago along with the temple, its sacrifices and its priesthood.

In Germany the synagogue is often identified with the *school* and is there generally known as the “*schule*” or “*shool*”* and

* Yiddish.

we find in the talmudic laws that the "shool" is accounted as of greater sanctity than the synagogue, and that whereas a synagogue may be converted into a "shool", the latter cannot be turned into a synagogue. This superior holiness attached to the place of study arises in the fact that among the Jews the study of the divine Law is the highest avocation, and the place where it is carried on in time came, quite naturally, to be regarded as more sacred than the house of prayer!

In America as in Germany the synagogue is also the "shool", in the absence of separate buildings, and it is permitted to teachers and their scholars to eat within its doors.

Synagogues are bound by law to be erected on the highest ground and should always rise above the neighboring city buildings. This usage doubtless comes from the position of the temple at Jerusalem, perched high on Mt. Moriah and towering above even the palace of the king.

In the orthodox synagogue worship is

carried on theoretically every day in the year morning and evening,* the male worshipers keeping their hats on and sitting in the body of the building, while the women, especially in oriental lands, are placed in galleries behind perforated curtains. This is still to be seen in the New York ghetto. Worship in the synagogue cannot be begun until at least ten males over thirteen years of age be present; a provision descending from Bible times and working as much evil as good; *good*, in that it has succeeded in forming congregations that otherwise might not have existed; *evil*, in that it has augmented the number of dissenting synagogues in crowded and poor communities.

Synagogues are frequently established in dwellings, one large tenement in New York City supporting a synagogue on each of its five floors with prayers said in as many different rituals. It was by virtue of the special rabbinic provision permitting worship in private houses that St. Paul was enabled to hold christian worship in the houses of

* In memory of the morning and evening temple sacrifices.

Christians of Jewish extraction.

The prevailing architecture of the modern synagogue is Saracenic, while its interior presents a kind of stereotyped adaptation of the plan of the temple of Solomon, with the holy ark at its Jerusalem end containing the rolls of the Law hidden from sight by a curtain or veil. This veil varies in color according to the ecclesiastical season, just as in the various branches of the Catholic church the altar hangings are in keeping with the day, be it one of joy or sorrow. Nearly all synagogues are provided with a *perpetual light* that burns in front of the ark, signifying the divine light and truth contained in the Scriptures, while the *menorah*, or seven-branched candlestick, is also a part of the synagogue furnishing. The *eight-branched* candlestick for use on the "feast of lights"* is also frequently kept on hand.

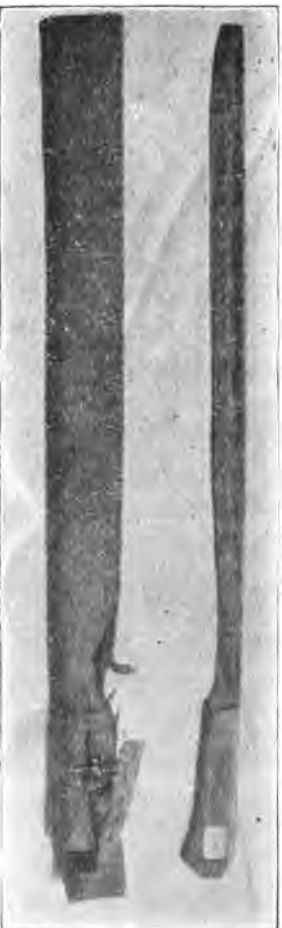
At the head of the synagogue organization is the rabbi—the learned teacher—chosen neither for his voice nor his preaching powers, but solely on the basis of his

* i. e. Feast of the Dedication.

mastery of the Law. The synagogue has no officiating priesthood, because the altar was destroyed by the Romans in the year 70 A. D., the priesthood being displaced ever since by the learned, teaching *rabbinate*. Poor congregations, unable to pay for the services of a great rabbi, hire a "chazan" or cantor as the minister: an officer chosen on account of the richness of his voice and his correct chanting, while in wealthy synagogues both rabbi and chazan are found, each performing the respective duties of his office. Under the rabbi, besides the chazan, are the body of laymen representing the congregation, at the head of which is the "parnass", or president, while the "gabbai", or treasurer, is by no means an unimportant personage.* The rabbi and three other learned men constitute the "beth-din", or local Jewish court. The "shammash" is a kind of lower functionary, self-important like his English counterpart, the "beadle", and often a very influential man by virtue of his intimate contact with all classes of syna-

* He is also vice-president.

gogue worshipers. The "schulklopper" appears as a necessary and interesting officer in the old European German ghettos, his principal duty being the rousing of the people for synagogue prayers by *knocking at their* house doors. He is quite a social power in the pages of ghetto history.



JEWISH SLAUGHTERING KNIFE AND SCABBARD.

By permission
U. S. Gov't
Nat'l Museum.

TITLE XIX.

LAWS ABOUT SLAUGHTERING.

1. Any adult Israelite may act as slaughterer if he understand the legal process and does not become faint at his work. but it is the lawful custom to obtain a certificate as proof of one's ability.

2. It is the duty of the Jewish court to oversee the communal killing and the subsequent examination of the meat.

3. A deaf person may not slaughter, but a merely *dumb* man may, if capable, providing another Jew be present to say the required blessing.

4. All animals unlawfully killed are "tripha". (unclean).

5. It is unlawful to slaughter an animal for the fulfillment of a vow, except in the case of a non-sacrificial animal like the common hen or goose.

6. Slaughtering may happen by day or by night, but it is unlawful to kill on the Sabbath or *on the day of atonement*.

7. The Jewish slaughtering knife must be free from notches. Any meat of an animal killed with a notched knife is "tripha. (unclean).

8. Slaughtering knives may be sharpened either on a whetstone or by thrusting them ten times into the earth. Gentile knives so treated may be used for Jewish slaughtering.

9. Cattle under eight days old may not be killed, nor a bird yet in the shell.

10. It is unlawful to catch the blood of slaughtered beasts in any vessel, unless the latter have earth to absorb the blood, nor to allow it to run into a vessel holding clear water.

11. A dam and her young may not be killed on the same day.

12. Animals may be slain while yet with young.

13. Before using any knife for slaugh-

tering it must be carefully examined for notches.

14. Before slaughtering the proper *blessing* must be said.

15. Fish need not be killed, but may be eaten after a natural death.* Other animals must be slaughtered in order to render their flesh permissible food.

16. It is unlawful to cut off and eat any part of a living animal.

17. The blood of quadrupeds must be allowed to flow away, but that of fowl must be covered up with ashes.

18. The feathers of slaughtered fowl must be plucked out, not par-boiled. The feet and head are to be thrown away.†

19. After slaughtering the meat must be examined by the proper Jewish officer to determine whether it be fit for food, this investigation extending to the lungs, heart, liver, crop, kidneys, bowels, stomach, spleen, throat and wind-pipe.

* This appears to be just the opposite of Deut. 14:21, but it is an exception.

† Except in case of the goose.

JEWISH SLAUGHTERING.

Perhaps no usage illustrates the practical basis on which rabbinism stands, with all its niceties, than the Jewish method of slaughtering still used by the Jews. It would be quite out of place here to try to show the details of the Jewish way of killing animals for the Jewish market, but it may be said that the care, humanity, quickness and ability with which the Jewish "shoshet" dispatches the animal has commended the process to many of the Gentile governments of Europe, of which some have made it the compulsory method in their armies.

The utmost caution is taken not only with the "shoshet" himself, who must be a pious Jew, or at least of good moral character, and bear good testimonials as to his ability and knowledge of slaughtering, but also with the knife, which is always of a certain length (according to the animal killed) and must always be examined before being put to any use in order to determine whether it be "kosher" (clean) or not, the least *notch* in its edge being sufficient to

render the flesh "trepha" (unclean) and unfit for Jewish consumption. Right here we may see the humane, as well as the hygienic foundation of the Jewish slaughtering rules, since the disregard of a little notch would end ultimately in such a condition as would render the blade both hard to use and more or less painful to the beast.

Other humane provisions appear in the interdiction of the slaughtering of a dam and her young on the same day, of cattle under eight days old, and of a bird in its shell, not to speak of that against cutting off any member of a living animal.

The act of slaughtering as carried on in large Jewish abattoirs begins with throwing the animal down quickly and deftly, yet quite gently, on one shoulder, by lifting one of the hind legs with machinery, thus duly exposing the throat and enabling the "shoshet" to kill by a movement that ensures the complete effusion of the blood, in accordance with the biblical prohibition against eating the latter.

The fact that a blessing or short prayer

* Gen. 9:4.

must be said by the "shoshet" before killing stamps the modern custom as a religious act. The tenth section of this present title, involving an interdiction against catching the blood of animals either in a vessel without *earth* in it, or in *clear* water, is a law applicable mainly to Jews formerly living among idolators or other pagans, since it refers to the offering of animal blood as a sacrifice, by affusion or sprinkling, and also to the old popular Gentile superstition that in a cup of *clear* water one might see the image of a demon or spirit. But if the blood were caught in sand or earth, or run into *dirty* water,† it would prevent its use either in sacrifice or in superstitious practices.

After slaughtering the carcass of the animal is most minutely and thoroughly examined as to condition of heart, liver, lungs and other organs, being pronounced "kosher", or clean, only when found to meet all the demands of the rabbinic code.

The general effect of the Jewish slaughtering method on the Jews themselves has been both hygienic and moral: *hygienic*, in

† Reflections being less clear in cloudy water than in clear.

that it has prevented many diseases common to Gentiles who never examine their meats, and *moral*, in that it has made the Jews humane, even while living in the midst of Gentile inhumanity and semi-barbarity.

TITLE XX.

LAWS ABOUT CLEAN AND UNCLEAN FOODS AND DRINKS.

1. Only the flesh of *clean* animals may be eaten.

2. An animal is to be accounted *clean* if it chew its cud and have cloven feet.

3. It is unlawful to eat animal blood. But *fish* blood may be eaten if it be not collected in a dish.

4. The law against eating animal blood extends only to the *blood flowing from the animal when dying*. The blood remaining hidden in the animal's body, *if freed from the organs*, may be eaten.

5. The penalty for eating the *flowing* blood of an animal is extirpation.

6. The penalty for eating the *blood still unseparated* from the organs is *thirty-nine stripes*.

7. To render meat "kosher", both of mammal and fowl, it must be put in cold water for an hour, then an hour in salt, and finally be set on an earthen vessel having holes for draining. Lastly it must undergo another washing in cold water.

8. The fat of sacrificial animals is forbidden as food.

9. Only eggs laid by *clean* fowl may be eaten.

10. Eggs that have blood or reddish streaks inside are forbidden.

11. A "kosher" egg must be decided by three tests: it must have one end pointed and round, the other round and broad, and the yolk must be within the white.

12. Such wild animals may be eaten as have very branching, onion-shaped horns, round and interlocked. (In addition to those mentioned in Deut. 14:15.)

13. Everything coming from an unclean animal is also unclean.

14. The fowl (birds) enumerated in Lev. 11:13 and Deut. 14:12 are forbidden.

15. The fowl allowed for food are the goose, common chicken, dove, sparrow and quail.

16. A bird is "tripha" (unclean) if it stand on its prey while eating or killing it, or if it catch its prey and immediately devour it on the wing.

17. The signs of a "kosher" (clean) fowl or bird are these: an extra claw behind the others, a proper crop, and a tenderness so great as to be easily skinned with the hand alone.

18. Such fishes are "kosher" (clean) as have both scales and fins.

19. It is lawful to eat such locusts as have four feet, two hoppers and four wings large enough to cover the whole length and breadth of the body.

20. It is unlawful to cook or eat meat and milk together. But eggs and meat together are allowed.

21. It is unlawful to eat meat and cheese together. Six hours must elapse between eating these.

22. Special knives and cooking vessels

must be used for meat and milk-foods respectively. If meat and milk get mixed together both are "tripha", unclean.

23. A vessel used for cooking meat cannot be used for milk within twenty-four hours. Otherwise the milk is "tripha", unclean.

24. "Kosher", clean, and "tripha", unclean, meats may not be cooked in one and the same oven at the same time.

25. If bread be baked in the same oven with meat in open pans, the bread may not afterwards be eaten with milk. But this does not apply if they be in *covered* vessels.

26. Every "tripha", unclean, article of food if mixed with even thousands of clean things renders all the latter *unclean*, "tripha".

27. One "tripha" egg among others in a dish renders all "tripha", unclean.

28. Boiled eggs may not be eaten until cooled.

29. It is unlawful to eat bread baked by Gentiles.* But this does not apply to bread

* But passover bread may be baked by a Gentile. This is allowable to ensure its baking in case no Jewish oven be at hand.

made of rice, peas, millet and lentils.

30. Meat and fish may not be cooked or eaten together.

31. Milk drawn by a Gentile is forbidden to Jews.

32. Butter and cheese prepared by Gentiles is forbidden, although the use of the former may conform itself to local custom.

33. It is the lawful custom to drink no water at either solstice.

34. A Jew who knowingly sells "tripha", unclean, food to another Jew must be excommunicated and driven from the city.

35. New glass and metal cooking vessels bought of Gentiles must be first washed in fresh water before being put to any use. Old vessels thus purchased must either be cleansed in boiling water or else fired.

36. It is forbidden to drink or use in any way wine coming from the hand of an idolater. Jewish wine if touched by an idolater is thereby rendered "tripha", unclean.

37. It is forbidden to sell "tripha", unclean, wine to any Jew.

38. All vessels to be used for holding

wine must first be rendered "kosher", clean, by the proper methods before using, whether made of wood, glass, leather, stone or metal.

CLEAN AND UNCLEAR FOODS.

If any biblical and rabbinical customs survive to-day in all their pristine vigor certainly those involving *foods* are the most prominent.

While the orthodox Jew may be more punctilious in the observance of details in this matter, yet by force of habit and inheritance his "reformed" brother is equally careful in regard to his table, as far as the greater principles of his ancestral faith and practice are concerned.

The thirty-eight rabbinic and biblical dietary laws appearing in this title, while being only a portion of those found in the "Shulchan Aruch", cover, in a general way, the whole field of permissible and prohibited foods, and the Bible student will find among them several laws explaining certain passages

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in the Gospels and in the epistles of St. Paul, (the converted Jew), bearing upon "clean" and "unclean".

To the Jews all animals are clean (kosher) that both chew the cud and have cloven feet: a law biblical in origin and one plainly excluding the eating of *pork*, since the hog does not fulfill the first condition, or "cud-chewing", while in the case of fowl all those may be said to be included in the tabooed list that are reckoned among birds of prey, or do not comport with rabbinic tests.

In many modern Jewish laws and customs difficult or half-understood Bible passages find their elucidation, and among them not one is more striking than that interdicting the eating of animal blood.* The Jewish law from time immemorial, as found in the *talmud* and in the codes based upon it, shows that the Bible has quite generally been misunderstood by Christians in this respect, since it by no means forbids the eating of animal blood *in toto*, but only that portion of the blood which flows from the body in the *act of dying*, the animal "soul"

* Gen. 9-4.

or "life" being held to be in it and to flow away with it! The *blood in the carcass* may be eaten with the flesh if it have been wholly separated from the vital organs. Thus those modern Christians who conscientiously claim to observe the biblical dietary law against animal blood, are, in reality, practicing something unknown either to the Jews or to the Bible when they abstain from animal flesh merely because it retains some of the animal's blood! But, as a due precaution, the rabbins have ordained that meat before being cooked shall be laid in water and for some time treated with salt, in order to bring about as full an effusion of blood as is possible.

The consistent and pious Jew refrains from eating shell-fish, such as oysters and clams, because the Law, both biblical and talmudic, prohibits as food all fishes devoid of either *scales* or *fins*. To be "kosher" or fit for food, they must be possessed of both.

Eggs laid by unclean birds, or which have the faintest appearance of life-blood in them, are interdicted as unclean, so that an examination is made of supposedly clean

eggs prior to cooking or eating them, but the common test of a clean egg rests in its conformity to that of the common barn-yard hen, both externally and internally, while to further insure the consumption of only clean or *kosher* eggs, those that are *boiled* (preventing prior internal examination) are afterward carefully scrutinized, and if there chance to be even one *unclean* among a dozen *clean* eggs the other twelve are regarded as equally unclean because of their contact with the *unclean one*!

Orthodox Jews to-day never cook or eat meat and milk together: a habit that grew up from the biblical prohibition against "seething a kid in its mother's milk",* and they even extend this original law to the concurrent eating of meat and cheese on account of the origin of the latter, while it is accounted unlawful to eat meat and fish at the same meal without some other food or drink being eaten between them in order to prevent their immediate contact; nor are they ever cooked together in one and the same utensil. Such provisions may appear

* Ex. 23:19.

ludicrous to the Gentile, but they may have served very well their hygienic purposes.

The forbiddance to Jews of bread baked, or milk drawn, by Gentiles, is not quite as harsh as it would first appear, since it is nothing more than the law of self-preservation against the use of edibles and drinks that Gentiles are careless about, but which Jews religiously and hygienically handle with caution, as they do other foods and drinks. The law against the use of wine coming from an idolatrous source reflects the age in which it arose and is seen to be merely a legal hedge against the use by Jews of wines *ritually* contaminated by idolatrous hands, or from employment in pagan worship.

The many dietary laws of the Jews may be cumbersome to remember, but if conscientiously observed by all Israelites they must certainly result in more good than harm. It is no honor to any Jew, in the Gentile author's opinion, to disclaim the practice of his hygienic laws and customs.



A MODERN JEW AT HIS DEVOTIONS.

(Showing tallith and biblical fringes)

Photograph by
Jones,
Wells Minn.

TITLE XXI.

LAWS ABOUT THE TALLITH AND ITS FRINGES.

1. All square woolen and linen garments must have the "fringes".
2. Tallith and fringes must be of the same kind of material.
3. A tallith without four corners needs no fringes, but if it have more than four the fringes must be applied to those furthest from one another.
4. The fringes of the tallith must be especially prepared by having the mind on the holy object for which they are intended.
5. The fringes of the tallith should be of wool, linen, or silk, and of a blue color, but white is now permissible.
6. The fringes must be put on the tallith according to the prescribed rules of tradition.

7. In the case of the *little* tallith the fringes must be put on two in front and two behind.

8. The large outer tallith must be put on early in the morning, after hand-washing, the proper blessing meanwhile being said.

9. The tallith must be made of wool, linen or silk.

10. The tallith must not be worn in public on the Sabbath without the proper fringes.

11. It is unlawful either to sell or pawn a tallith to a Gentile.

12. The fringed tallith may not be worn in a Jewish cemetery.

13. Wives need not wear the tallith and fringes.

THE TALLITH AND ITS FRINGES.

The *tallith* is the "prayer-cloth" of rabbinic Jews. Strictly speaking, it is by no means an extemporized or new ecclesiastical

vestment, but rather a survival of the everyday flowing garment of the ancient Jews, in stereotyped form. It is, indeed, nothing but the shortened outer robe of common life that reached to the ankles and which, in process of time, gave place to the ordinary European clothing.

The *tallith* only came into existence in *talmudic* times, some hundreds of years after Christ, and has always been of about the same shape and style as we see it to-day. What is known as the *large tallith* is merely a square shawl made of wool, linen or silk. to the four corners of which the biblical *fringes* are attached, as directed in the book of Deuteronomy,* the color being to-day permissibly white instead of the biblical blue (the color of the divine covenant), the method of making the exact blue tint having been unknown for many centuries.

The small tallith, or "arba kanfoth", is the kind worn under the clothing by pious Jews, hanging down in front and behind like flaps, with the regulation fringes. Both talliths are donned early in morning, after

* Deut. 22:12.

hand-washing, at private prayer, when a special blessing is said.

It is not likely that the prayer-cloth would ever have been used by the Jews had it not been for the biblical direction to wear *fringes*, these latter being the only part of the tallith really significant of anything, gazing upon them being equivalent to looking upon God Himself. In Bible times it was the custom to put fringes on the four corners of every square garment, and to-day, among the Jews still living in Persia where the outer robe is worn much after the fashion of antiquity, the fringes are punctiliously attached thereto.

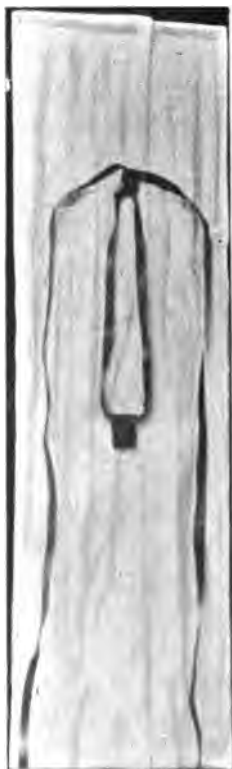
In attaching the fringes to the corners of the prayer-cloth special and minute rules must be observed, to which the cabalistic rabbins ascribe mystic and symbolic meanings difficult to speak of here. It is not probable that many ordinary Jews know how to apply their *fringes*, one very fine specimen lately coming under the writer's observation being found quite glaringly at fault by reason of the owner's ignorance of the prescribed rules of procedure.

The tallith with its fringes is worn not only at private morning and other devotions, but at synagogue service as well, a large congregation clad in it presenting a decidedly picturesque and oriental appearance, since it looks something like the Arab shawl worn to-day in Syria.

The prohibition against the use of the tallith by women is but another of those interdictions that partake more of the nature of a privilege than anything else, since women in general are relieved of many customs of an obligatory nature, while the law against its being worn in Jewish cemeteries is a matter of respect for the dead who cannot longer do as their co-religionists do!

The prevailing rule is that both tallith and fringes be of the same material, a reflection of still another old Jewish and Bible law prohibiting the wearing of *mixed goods* as clothing. When in use the tallith is either simply thrown over the shoulders and allowed to hang down in front somewhat, or else is drawn up over the head so as partly to obscure one's view, the *fringes*

hanging down over the eyes so as to be piously looked upon by the wearer. In giving the blessing on atonement-day the priests' heads are thus covered with the tallith.



HEAD PHYLACTERY.

**Photograph of
one in author's
possession.**

**Photograph by
Jones,
Wells, Minn.**

TITLE XXII.

LAWS ABOUT THE PHYLACTERIES.

1. Phylacteries are holier than the fringed tallith. They must be put on immediately after the latter, after the early morning hand-washing. They should be kissed on putting on and taking off.

2. The following persons must not wear phylacteries:

Those having impure thoughts.

Excommunicates.

Those at study.

Bride-grooms.

Mourners.

Women.

Lepers.

Slaves.

3. The parchment of the phylacteries must be made of the skin of a clean animal.

4. It is unlawful for a woman to write the Scripture extracts for the phylacteries.

5. The writing of the phylacteries must be done with very black ink made of gall-nut. All the letters must be uniform in size and none be missing. No corrections are permissible.

6. It is permitted to wear the phylacteries only at the reading of the "shema" and at morning prayers, at home or in synagogue.

7. The phylacteries must be kept in a special bag. They may not be hung up or laid down exposed.

8. The phylacteries must be *black* and the straps going around the head and arm must be of black leather.

PHYLACTERIES, OR "FRONTLETS."

Phylacteries! How vividly this word brings to mind the charge of Jesus against the ostentatious use of religious externalism, "they make broad their phylacteries." And yet then, as now, truly pious men must have worn these same things without

thought of hypocrisy. The phylacteries or tephillin descend from Mosaic times, the Jews in all ages seeing in the words of Deut 6:8 a command to be literally obeyed: "thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes", in reference to the written Word of God.

Ever since the age of Moses frontlets or phylacteries have been a sign of piety among the Hebrews.

The phylacteries are of two kinds, one being intended for the head and the other for the left arm and hand. Each consists of a little box-like arrangement, that for the head being in four sections containing four parchments, with as many selections from holy Scripture, all written in the finest Hebrew by a Hebrew scribe, the parchment always being made of the skin of a clean beast, the whole of which is attached to a long leather strap symbolically knotted at the back of the head, the long extremities hanging down in front. The phylactery intended for the left arm is similar to the other in general appearance, but differs from

it in that the selections from the Mosaic Law are all written upon one parchment instead of four, while the strap is long enough to be wound seven times around the arm and middle finger. Like the head phylactery, that for the arm has tied in its straps a peculiar and highly symbolic rabbinic knot.

The phylacteries are considered to be much holier than the tallith and its fringes and are placed in position early in the morning at private bed-room devotions, after hand-washing, and after the tallith has been donned, the devout Jew kissing his phylacteries on putting on and taking off as reverently as the Christian priest kisses his stole. The phylacteries are never worn except on week-days, and then only at private morning prayer and at the reading of the "shema". They are not worn either on Sabbaths or on other feasts, while women, slaves, mourners, bride-grooms, lepers, excommunicates, those in the act of studying and those entertaining impure thoughts are debarred from wearing them. Both phylacteries when in place must come in contact with the flesh of the person.

The orthodox Jew still "lays" his phylacteries, as the affixing to the body is called, and when not in use the legal provision to keep them safely in a hanging bag the writer knows to be faithfully obeyed from personal observation in the community in which he lives.

In "laying" the phylacteries that of the head rests on the forehead, above and between the eyes, the strap running around the head, the sustaining knot coming just at the base of the brain, while the one for the arm is bound there on a level with the heart,* above the elbow, in conformity to the Mosaic Law.

Much more interest would to-day attach to the study of the Bible were its professed teachers in theological and Sunday schools to acquaint themselves more intimately with such things as the phylacteries and other biblical objects still in use by the modern Jews.

* The wearing of it on the left arm is especially intended to bring the contained scripture verses close to the heart!

TITLE XXIII.

LAWS ABOUT THE MEZUZAH.

1. The law requires that the mezuzah be fixed to the door-posts and gate-posts, the reward being long life to one's self and children.

2. The mezuzah are of less sanctity than the phylacteries.

3. The mezuzah may not be made of any old or useless manuscript of the Law. It must be specially written.

4. The parchment of the mezuzah must be made of the skin of some clean animal.

5. Only the ink prescribed by rabbinical traditions may be employed in the writing of the Mezuzah, and the latter must be fixed to the door-posts according to the prescribed rules.

6. Doors without side-posts and sill need not have the mezuzah affixed.

7. The mezuzah used in private houses must be examined twice every seven years. but those fixed in public places need to be looked after only twice every fifty years.

8. On going in and coming out of one's house the mezuzah must be reverently touched with the hand, after which the same hand must be kissed, accompanied by the proper blessing.

THE MEZUZAH.

Closely related to the phylacteries, described under the last title, is the mezuzah or inscription tacked up on the door-posts of Jewish dwellings, at the entrance to houses and yards, and at the door-ways leading into living-rooms. Like the phylacteries, the mezuzah is of Mosaic origin, the command "thou shalt write them upon the door-posts of thine house, and upon thy gates",* being interpreted literally from of old, like that relating to the phylacteries, and with a plausibility hard to gainsay.

* Deut. 11:20.

Like the phylacteries the mezuzah contains a strip of parchment made of the skin of a clean animal, and on it is written in the legal way and with the prescribed rabbinic ink certain biblical passages. The parchment with its precious inscription is, among modern Jews, kept clean and free from all defilement in a little tin case having a sliding top and provided with a miniature opening or window. through which, by lifting a little cap, the word "Shaddai" (Almighty) may be seen and touched by the pious on entering and leaving the house or room, the finger thus coming in contact with it being afterward devoutly kissed, to the accompaniment of an appropriate blessing.

It is a fond belief among the Jews that not only does the mezuzah assure one of the Divine Immanence in the Jewish home, but that it ensures longevity to one's self and children.

In the old European ghettos it is the custom to fix the mezuzah to gate-posts and door-posts used by the community at large, it being kept in order by occasional official examinations. It is often asked of the

author whether the phylacteries and mezuzah and other peculiarly Jewish objects are still realities, and much surprise is expressed when an affirmative reply is forthcoming. It must be clearly understood by the reader that they are to be seen to-day in *orthodox* communities just as they were in the middle ages in the ghettos of Europe. In America, especially in the large cities having a considerable Jewish population, the rabbinic Jews exercise and enjoy nearly all those externals of their ancestral faith and worship described in this book, the exceptions generally being pointed out. Zangwill's Jewish stories teem with all those habits which find their legal basis and warrant in the Jewish laws herein published, and among them the mezuzah figures prominently. The "Children of the Ghetto" describes Jewish life in the London ghetto in very recent times, and the same things read about in this novel may also be witnessed to-day in New York City.

TITLE XXIV.

LAWS GOVERNING INTERCOURSE WITH GENTILES.

1. It is unlawful to eat with a Gentile.
 2. It is unlawful to place a Jewish child under the tutelage of a Gentile.
 3. It is unlawful for a Jew to teach a Gentile any trade.
 4. It is not permitted to a Jewess to deliver a Gentile woman unless they be intimately acquainted, and then only on a week-day. Nor may she nurse a Gentile child.
 5. In time of persecution by Gentiles it is lawful for Israelites to disguise themselves for protection, but they must not deny either their race or faith.
 6. It is unlawful for a Jew to disguise himself in any way in order to escape the payment of toll.
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7. It is permissible for a Jew to make a new year's present to a Gentile.

8. It is unlawful for Israelites to sell anything to Gentiles that is capable of injuring a person, such as military arms, but this does not apply to such as live under and enjoy the humane protection of a Gentile government.

9. It is lawful for Jews living among Gentiles to give alms to the Gentile poor, to visit the sick among them and bury their dead, to mourn with them and console them.

10. It is unlawful to dress like Gentiles or to cut and arrange the hair like theirs.

THE JEWS IN THEIR RELATIONS WITH THE
GENTILE WORLD.

As of old the Jews of our own day appear to be in antagonism to the world at large. But this is only apparent. They believe they have a mission to fulfill and that, just as any man is irresponsive to popular ideas and ways when engaged in a

noble and yet unpopular cause, they must ever hold together both racially and religiously as a separate body for the accomplishment of the best results. This mission is both humanitarian and dogmatic: the former, in the preaching of the brotherhood of man; the latter, in sustaining and propagating monotheism in a world at all times liable to fall down again before the golden calf and other gods.

The Jews are misunderstood in their social aspect, being regarded to-day by many as they were by the ancient Romans, as "haters of mankind", than which a more unjust estimate could never be anticipated by one understanding them. The greatest humanitarians of the nineteenth century—the most liberal philanthropists—have been Jews of the orthodox stamp, the names of Sir Moses Montefiore, Baron de Hirsh, and the Rothschilds shining as brilliants in the resplendant crown of humanitarian work among Gentiles as well as Jews, while it might easily be shown that a large percentage of the most powerful intellects and scientific leaders have been either Jews,

half-Jews or immediate descendants of Jews!

This is the candid and unbiased assertion of one who, after many years of research in his special field of Judaism, without one drop of Jewish blood flowing through his veins, feels disposed to speak strongly on the Jewish question. Jews are more closely in touch with the Gentiles now than ever before, since the gates of the ghettos have been thrown open by nearly all civilized states excepting Russia and Roumania, thus enabling them to join ranks with other races in the united march toward universal brotherhood and civilization.

While some of the laws governing the intercourse of Hebrews with Gentiles appear quite contrary in spirit to what has been said above, such as those prohibiting a Jew's eating with a Gentile, or teaching him a trade, yet these are only specimens of the legal safe-guards necessary to the Hebrews all over Europe down to the end of the last century, and even now, at the dawn of the twentieth century, are of practical utility within the Russian "pale", in France,

Morroco and Roumania, where every act of a Jew affecting a Gentile, however good it may be, is apt to be turned against him. For a Jew to teach a Gentile a trade in those countries means to furnish the latter with a weapon likely to be used against the Israelite himself, while to place a young Jewish child in the care of a Christian teacher in similar surroundings generally portends the child's secret alienation from the Jewish faith. No wonder that the rabbins, amid such environments, should early have enacted laws like those appearing under the present title, since in origin they were all intended for self-protection and have no place in the life of an intelligent Jew living in a free land in the enjoyment of his ancestral faith. In America and England it may be safe for a Hebrew to teach a Gentile how to make a gun or a pistol, but in some climes the finished weapon would later probably be aimed at the Jew's own head in Gentile anti-semitic riots. The restriction of the rabbinic law against dressing like Gentiles is equally applicable only in those times of Gentile persecution extending

over long periods, as in the sixteenth, seventeenth and eighteenth centuries all over Europe, and in Southern Russia even to-day, where the salvation of the Jews depends upon their absolute unity in religion and mode of dressing, since they serve as protective marks of identification.

The sincerity, honesty and humanity of the Jew are respectively shown in the legal interdiction against a denial of his faith in the hour of persecution, in that against deceitfully avoiding the payment of toll, and in permission to visit the Gentile sick, to bury Gentile dead and to give alms to Gentile poor. The Jew may not always act in the spirit of his lawmakers as reflected in such charitable reflections, but once get at his heart and he will be your best friend.

TITLE XXV.

LAWS ABOUT HONORING PARENTS AND PARENTS' DUTIES.

1. It is the duty of every son and daughter to honor parents.
2. The Jewish court has power to compel children to honor parents.
3. The Jewish court has power to compel a son to support poor parents, but it cannot compel him to beg for them.
4. Children must *stand* in the presence of their father.
5. It is incumbent upon a son to support needy parents in the matter of food, clothing, house, etc.
6. It is forbidden to call a father by his first name.
7. Imbecile parents must be provided with capable nurses.

8. It is unlawful for a son to remind a father directly of his violation of some commandment.

9. If a father command his son to do an unlawful thing he is exempt from obeying.

10. Children of whatsoever age must never put to the blush either parent for any reason, either by word or deed.

11. The law demands equal reverence toward father and mother.

12. The law to honor parents is applicable to offspring of both sexes, upon sons even after marriage, but married daughters are exempt.

13. All services rendered parents must be fulfilled with a cheerful face.

14. It is forbidden to children to occupy the place of prayer commonly used by the father, or to sit in the father's seat at table.

15. It is forbidden to pass comments upon a father's words, either pro or con.

16. The penalty for cursing either parent by the use of God's holy Name (Jehovah) is strangling to death.

17. The penalty for striking a parent so as to cause a wound is strangulation—other-

wise it is thirty-nine stripes.

18. If a son strike a parent so as to cause deafness, the penalty is death.

19. If both parents demand something of a son at one and the same time, the father must be obeyed first.

20. An illegitimate son is not subject to punishment if he strike his father.

21. A father who strikes his adult son is punishable by excommunication.

22. A father cannot prevent the marriage of his adult son to the woman of his choice.

23. Parents are in all things bound to treat their children as the divine law demands, as regards education, punishment, religion, etc.

24. A father is bound to assist his son if the latter become impoverished.

HONORING OF PARENTS—THE JEWISH
FAMILY.

Perhaps the practical side of Jewish law is seen to no greater advantage than in the Jewish family in its mutual relationships

so beautifully sustained. In some respects the relation of child to parent is sterner than that seen in the average American family, in the absolute obedience expected by the father, but in its deeper character the unquestioning subjection of the son to parental authority is born of innate reverence for elders in general, of whom parents are the highest in the social fabric, intensified of course by minute rabbinic ordinances.

If the reader will glance at the category of twenty-four regulations governing the relationship of father and son, and *vice versa*, he will discover the outlines of a code expressing the highest conceptions of social morality and stability, all centered in the family, with the father at its head. There is no race or nation characterized by such a beautiful family system or life as that of the Jews to-day, surviving as it has the ages of persecution and the morally stultifying atmosphere of the ghetto and setting such an example as might well be imitated by some Christians. The bravado and obtrusiveness of the average American boy and girl is seldom seen displayed in a Jewish

home, while a high practical morality is sustained through early marriages.

In the Jewish home the father has his own special seat, never occupied by anybody else, while in the synagogue his accustomed place of worship is equally sacred in the childrens' eyes. In his presence the son always *stands*, even in adult age the law of filial obedience and outward respect being encumbent upon him. His daughters after marriage are exempt from the obligations laid upon their brothers, since their allegiance is mainly to their husbands, a view, however, that does not militate appreciably against the daughter's love.

Since the earliest times the dishonoring of parents has been held to be a crime against the social organism, and punishable, now with thirty-nine stripes, now with death—penalties which have been actually visited in the past when the Jewish courts enjoyed their liberty of action, the former even now being not an unknown occurrence, while the death penalty still exerts a kind of moral force by appearing in the Jewish legal codes of modern times.

But while reverence for parents and strict subjection to their authority are significant features of Jewish home life, yet the same body of laws covering children's deportment and bearing is equally forcible in its tempering of parental severity by prohibiting a son's obeying a father's unlawful command, while a father who dares to smite his adult offspring is in danger of excommunication: and if an adult son need financial assistance his father is bound to render it cheerfully.

In the rearing of a family the law binds a father with obligations heavier than those borne by his children, involving the latter's secular and religious education and sustenance.

As a kind of retributive justice the rabbins have ordained that an illegitimate son who strikes his father is exonerated from all guilt, it being only the true, lawful father and parent who may enjoy the reverence of his son.

TITLE XXVI.

LAWS ABOUT ALMS-GIVING.

1. Alms-giving is a duty enjoined on every Israelite.

2. All resident Jews must contribute to the communal poor-fund, even poor Jews not being exempt.

3. The court has power to compel a man to contribute his appraised share to the communal poor-fund.

4. The first year of a man's business career he ought to give one-fifth of his capital as alms, but the second year only one-fifth of his income. (profits). Afterwards he ought to give a tithe (tenth), but it is unlawful to give in alms more than one-fifth of one's capital, except as a dying legacy.

5. Marriage dowries for poor girls may be taken from the poor-fund.

6. It is forbidden to publish one's alms with the sound of a trumpet.

7. On *new year's day* and the *day of atonement* it is the lawful and pious habit to give alms in memory of the dead.

8. A poor woman wishing to marry must be given from the poor-fund assistance according to her social station.

9. A poor man wishing to marry must be supplied by the communal officers with both house and everything necessary for house-keeping.

10. Those who become impoverished must be supplied by the communal authorities with everything they were formerly possessed of.

11. Poor travelers must be assisted. If remaining over night they must be provided with good beds; if over the Sabbath, sufficient food for the three Sabbath meals must be given them.

12. The Gentile poor may also be helped with Jewish alms.

13. The poor Jews of Palestine take

precedence over other poor.

14. In any community alms-giving must proceed according to recognized precedence: first, one's own poverty is to be considered; second, one's parents; third, one's own children; fourth, one's own brothers; fifth, remaining relatives; last, one's neighbor.

15. Money once given to the poor-fund is beyond the donors' power to reclaim.

16. In alms-giving the hungry take precedence over the naked.

17. One must give alms to a man begging for food without asking any questions.

18. It is forbidden to creditors to seize a poor man's alms.

19. It is forbidden to accept publicly Gentile alms, unless the Jewish alms be insufficient.

20. No alms may be accepted from a disloyal (heretical) Jew.

21. Every Jewish community must have a poor-fund and three officers to gather the communal poor taxes and distribute the weekly alms.

22. Every Friday the poor officers must distribute the weekly alms. Also on every feast.*

23. Only city residents may receive assistance from the poor-fund. Transients may, however, be recipients of the weekly distribution.

24. No taxes may be paid out of the poor-fund.

25. Money given as alms for cemetery or synagogue support may be applied to the assistance of a poor student or to the sustentation of a synagogue school.

JEWISH ALMS-GIVING.

If Pharisaic corruption play a prominent role in the New Testament in the matter of alms-giving, it certainly is lacking in modern days among the Jews, since their charity is not only unbounded, but extended without the blare of trumpets. In fact, there is a special law in the modern code which reads: "It is forbidden to publish

* This was a common practice in the old European ghettos.

one's alms with the sound of a trumpet", which comes to our ears with almost startling effect, as if it were an echo of the words Jesus of Nazareth.

Charity among the modern Jews is given in a very practical and business-like way through the system of public or communal "poor-funds", the forerunners and models of the later Christian "Associated Charities". Every Jewish community or large synagogue district has its poor-fund, and resident Israelites pay their appraised assessments toward its support.* But individual charity is not wanting, personal alms-giving¹ being enjoined by law upon every Israelite without question as to the worth of him who begs for food. Marriage dowries for poor orphan girls and substantial assistance for poor women looking forward to marriage are known to be generously supplied by the communal authorities, while even poor men with marriage in view have been known to be supplied with all things required for house-keeping.

* The typical ghetto has its own tax-gatherers and official dispensers of alms.

If the law be closely followed in our own as it was in the ghetto age, a rich man impoverished by misfortune will be restored to some measure of his former social station through the gifts of the community.

Even the Gentile poor need not go hungry if a Jew be present to afford them relief.

The poor of Palestine are ever before the mind wherever Jews are settled and they lawfully take precedence over all other Jewish poor, many Israelites living in the Holy Land wholly upon the free-will offerings of the faithful in various quarters of the globe. But the poor Jew accepting alms from his well-to-do co-religionist differs from his Christian needy brother in that the law of Israel, from of old, owes every son of the covenant a living, so that the Jewish "schnorrer", or beggar, accepts the proffered alms as his right by law: a feature of Judaism quaintly pictured by Zangwill in his "King of Schnorrers."

While an indigent Jew in desperate straits will accept alms from Gentile hands, yet his pride is reflected in the prohibition

against receiving such in public, since the help coming from the Gentile source is not bestowed as a right, guaranteed by law, but as pure charity, of which the Hebrew knows nothing among his own people. The old and practical rabbinic direction for a business man to give a fifth of his capital in alms the first year and one-fifth of his profits the second year, and in subsequent years a tenth or tithe of his increment, might well be followed by Christians in the matter of church support. The Jews are very practical in all their financial dealings, whether in church or in business, so much so that it is a rare thing for a synagogue to be in debt or a rabbi or chazan to be unpaid for his services.

TITLE XXVII.

LAWS ABOUT SCHOOLS, TEACHERS AND SCHOLARS.

1. Reverence for one's teacher exceeds in importance that to be shown towards one's father.

2. If one's father be one's constant teacher he must be addressed as "teacher".

3. It is unlawful for any pupil to give his own opinion on any subject in the presence of his teacher.

4. In addressing a teacher it is not permitted to use his name, but instead such titles as "sir" or "teacher".

5. In the presence of one's teacher at table it is incumbent to behave as if in the presence of a king.

6. A pupil may not walk in public with his teacher within a distance of twelve feet.

7. In being dismissed by his teacher the pupil must walk backwards out of his presence.

8. It is unlawful for a pupil to either sit or rise in his teacher's presence without the permission of the latter.

9. If a teacher go walking with two other persons he must be given the place of honor in the middle.

20. If a teacher die, it is the lawful practice for his pupils to fast until after his burial.

11. Nobody may establish himself as teacher in any community until his fortieth year if a more prominent teacher be already there.

12. It is accounted a great sin to despise a scholar (teacher).

13. It is in the power of the court to excommunicate any Jew who offends a scholar (teacher).

14. It is incumbent upon a pupil to rise when his teacher approaches within a distance of twelve feet.

15. Pupils in session at school must rise at the visitation of a prince, rabbi, or president of the court and stand in open files.

16. It is the duty of the learned (scholars) to teach the Law.

✓ 17. Fathers are legally bound to see that their sons are taught the Mosaic Law. The court has power to ensure this, even to the extent of selling the father's goods as an educational fund.

18. It is not obligatory on a poor father to have his son instructed in the talmud.

19. No child may be sent to school until it has reached the age of five years, but as early as three years it should be taught at home the Hebrew letters and reading in the Mosaic Law. The lawful school age is about six or seven years.

20. It is unlawful to flog a pupil with a rod. Only a small strap is allowed.

21. It is unlawful for one teacher to be placed over more than twenty-five pupils. Between this number and forty two are required.

22. Only God-fearing and capable teachers should be employed.

23. School-teachers are forbidden to sit up late at night.

24. Teachers must neither fast nor eat too much.

25. All Jewish teachers must be married.

26. It is unlawful for women to teach.

27. The right to teach in a community descends to the son and grand-son of the previous teacher over others.

28. The reverence to be shown teachers and scholars is applicable also to all the aged of seventy years and over.

29. It is incumbent upon all Jews to honor and reverence the Gentile aged as well as the Jewish.

30. Scholars are exempt from the payment of communal taxation.

SCHOOLS, TEACHERS AND SCHOLARS.

The Hebrew child is early taught at home the letters of the Hebrew alphabet and simple selections from the Torah, or

Law of Moses, the school doors opening to him only after he has reached the age of five years, the legal age being six or seven. Hebrew education in thoroughly Jewish centers is quite largely religious, including the *Bible*, *mishna* and *talmud* in succession, with some practical and secular subjects in addition.

The American Jews are now right in the line of modern technical education, supporting as they do some of the very best technical schools in America, like those carried on through the munificence of Baron and Baroness de Hirsch, of which the De Hirsch Trade School, and the manual and agricultural schools of the Woodbine, New Jersey, Russian colony are prominent, while the "Educational Alliance" works untold wonders among young Jewesses in sewing, cooking and kindergarten instruction. A large share of the technical education is carried on among the Russian and Roumanian Jews now flocking to our shores in ever-increasing numbers, some of the above institutions, notably the De Hirsch Trade school, having been founded especially for

their benefit.

The selection of school laws presented here will afford a general view of Jewish teachers and scholars in their mutual relations. The teacher is highly revered by the Jew, the honor due him being more pronounced than that accorded his father, while the rabbinic law prescribes to the minutest details the scholar's deportment when in his teacher's presence. The pupil is not to rise or sit without his instructor's permission, and he is, in general, to deport himself as if in the presence of a king, while at a certain specified distance he is to rise and stand in respectful attitude on seeing his teacher approaching. When a teacher dies his pupils are to mourn for him, fasting rigorously until after the burial. At school, besides the ordinary curriculum, the child is taught reverence for all superiors, and this receives practical illustration in the rule that the school shall rise to their feet on the occasional visitation of a prince or other civil ruler, rabbi, or prominent lay Hebrew, like the president of the local Jewish court.

So highly revered are the learned in

the Jewish community that they are legally exempt from the payment of the communal taxes. It should be remarked also that the Jewish code demands that the respect shown the learned is applicable also to all aged persons, whether Jews or Gentiles.

The Jewish school-teacher must always be an adult *man*, married, capable, moral and religious, and is never to take charge of more than twenty-five scholars at one time, while in the matter of punishment the use of the rod is forbidden him, as being in itself suggestive of inhumanity and brutality, only a light strap being permissible. The hours of school study in the ghetto are apt to be very long and wearisome, and, when spent in some close room or dark and secluded synagogue, must be somewhat depressing mentally to the young child, but on the whole Jewish education is fraught with many features at once practical and sound, and an experience of twenty-five hundred years in the training of youth has made of the Jews a people of sharp wits and great mental power, not to speak of the moral and religious training within the school

walls which makes them honest in their dealings in after life and, generally, devoted members of the synagogue.

Under such rules as we have described little Esther and her brother must have studied in the murky London ghetto school, of which we read in Zangwill's "Children of the Ghetto."

TITLE XXVIII.

RULES ABOUT THE STUDY OF THE LAW.

1. The synagogue school where the Law is studied is to be held as holier than the synagogue itself.

2. Every Israelite, irrespective of his condition, must set apart a portion of each day for the study of the Law.

3. No Israelite should think of marrying before having applied himself to the study of the Law.

✓ 4. The study of the Law should be continued all through life.

5. One's studies in the Law must be three-fold: one-third of his time in the Bible, one-third in the mishna, and one-third in the talmud.

6. It is forbidden to teach girls the Law, except those parts of it which are easily understood.

7. The duty of teaching a son the Law is incumbent upon the father alone.

8. In the synagogue school no napping is permissible.

9. Manual labor and other worldly affairs are to be considered as secondary to the study of the Law.

10. Study of the Law must not be pursued for money or honor.

11. In order to apply one's self to the study of the Law only such labor should be carried on as will suffice for a bare support.

12. It is unlawful to ask alms to enable one to study, except in the case of the aged and the sick.

13. Rich scholars must teach the Law without pay.

14. While at study one ought to speak out loud rather than study in silence.

15. The best time for the study of the Law is at night.

16. All study must be carried on in clean places.

17. Every synagogue must be provided with at least one roll of the Law of Moses.

18. Every Israelite should provide himself with a roll of the Law for individual use.

19. The rolls of the Law both for synagogue use and for individuals must be made of the skins of clean animals. The writing must be done by capable and pious Jews. The letters must be uniform in height, be written with the proper black ink, and the parchments must be sewed together according to the prescribed traditional rules.

20. The synagogue rolls must be kept in rich wrappings.

21. It is unlawful to handle the synagogue rolls with the bare hands.

22. It is unlawful to sell a roll of the Law except in time of great want, and then only for the most laudable and necessary purposes.

THE STUDY OF THE LAW.

The study of the Law, meaning to the Jew the study of the books of Moses and the *talmud*, is the highest duty laid upon the

sons of the covenant, the place set aside for such study—the “Beth Hamidrash”—being considered holier than the house of prayer itself! If the rabbinical rule be followed every pious Jew will devote a portion of each day to the Law, while to marry before filling his heart with its holy precepts is accounted a serious delinquency. Girls, however, are never taught the Law except in its simplest features, the old rabbins having looked upon women as fickle and intellectually incapable of stepping outside of their special sphere of activity—the home.

The province of the divine Law in the life of an Israelite may be judged from the rabbinic injunction against any business affairs taking precedence over it, while it is forbidden to a devotee of the Law to labor more than is necessary for his bare support. The majesty of the Torah in Jewish eyes is such that only poor teachers may charge for teaching it, the rich among the learned being expected to instruct without any reward or pay.

The rabbinic custom of studying *aloud* is one worthy of commendation and imita-

tion by all students, since it results in more rapid acquisition of knowledge than does silent poring over books, although among the "chasidim," or very pious, the method too often degenerates into a mere muttering over of passages already familiar, as witnessed in the ghettos in the old "reb" whom the greatest Jewish novelist of our day describes as more intent on sitting in a corner muttering and droning, with the *talmud* before him, than he is upon supporting his starving family.

Out of reverence for the divine Law it is ordained that the school or other place where it is studied must be clean, and the same code recommends night-time as the most appropriate and satisfactory for study.

Every orthodox Jew tries to own a copy of the Mosaic Law for his private use, its preparation being subject to all the regulations governing the synagogue rolls. Every scroll must be made of parchments prepared from the skins of clean beasts, while the writing is to be done only by a competent and pious Jewish scribe, all the letters being of uniform height and in black, easily

legible ink. The synagogue roll is regarded as a very holy object and may not be sold to anybody except for the most pressing reasons. In the synagogue the roll of the Law is kept in the "ark" back of the pulpit, being hidden from view by a curtain corresponding to the "veil of the temple," and is covered with costly silk wrappings and capped with a silver crown. Synagogues generally possess several rolls for use on the special feasts and fasts of the Jewish year. Since the destruction of the temple and the cessation of the bloody sacrifices, in the year 70 A. D., Judaism has centered all its hopes in the Torah—the divine law—and the press where it is kept in the synagogue, the ark, has assumed the sanctity of the Holy of Holies of Solomon's temple in modern Jewish eyes.

TITLE XXIX.

LAWS ABOUT THE REDEMPTION OF THE FIRST-BORN.

1. It is incumbent upon all Israelites to have their first-born sons redeemed.
2. The cost of the redemption of a first-born son shall be five shekels, in money, or its equivalent in property, (excepting lands, slaves and bonds or notes.)
3. Redemption may not occur on the Sabbath.
4. The day of redemption must be the thirty-first after birth. But if the thirty-first occur on a Sabbath the ceremony must be set forward one day.
5. If the first son be born by forceps delivery he may not be redeemed.

6. Priests and levites are not required to redeem their first-born.

7. The redemption of the first-born may take place either in synagogue or at home.

8. Only such first-born may be redeemed as are sons of Jewish mothers.

REDEMPTION OF THE FIRST-BORN.

The old biblical law requiring the first-born son to be "redeemed" by a priest is still the law of Israel among the orthodox, the sons of priests and levites alone being exempt from redemption, they being consecrated to the Lord by virtue of their birth and thus are irredeemable.

The law of redemption applies only to the first-born of Jewish mothers and the child must have been born, moreover, in a natural way in order to be in harmony with the biblical conditions.

The ceremony of redemption to-day may be performed either at home or in the synagogue and occurs legally on the thirty-first day after birth unless this fall on a Sabbath,

in which event the rite is deferred to the following Sunday. The cost of redemption is five shekels of the sanctuary, or about \$2.50 in American money. Redemption is a rite requiring a priest, it being assumed that the reader already understands that the rabbi is not a priest. There are but few priests now in Israel and their duties are correspondingly simple and extremely limited in number. They are generally plain members of the congregation and officiate only on such occasions as that of a "blessing" or "redemption."

The father presents the first-born son before the priest and says the two following blessings: "Blessed be Thou who hast commanded us to redeem the first-born!" "Blessed be Thou Who has permitted us to live until this day." Then the priest asks the father which he would prefer to keep—the *money* or the *child*? Upon which the father replies: "the *son*, and here are the five shekels for his redemption." At the same moment he pays over the redemption money and the child is declared "redeemed."

At the banquet held afterward at the

father's house ten men are generally invited, the priest being present and saying the blessing over the wine-cup. Perhaps the reader will recall the redemption of the little crowing Ebenezer in the "Children of the Ghetto" and the festive meal in honor of it.

TITLE XXX.

LAWS ABOUT CIRCUMCISION.

1. It is the law that every father in Israel see that his sons receive the rite of circumcision.

2. The legal day for a boy's circumcision is the eighth after its birth, except in the case of a sick child.

3. It is unlawful to circumcise at night.

4. The court has power to compel the circumcision of a child.

5. It is unlawful to circumcise on any of the great feasts.

6. Only *faithful* Jews may perform the rite of circumcision.

7. Every boy to be circumcised must have present a god-father, who in every case ought to be a pious Jew.



JEWISH CIRCUMCISION KNIFE AND CUP.

By permission
U. S. Gov't
Nat'l Museum.

8. The circumcisions should occur in the synagogue.

9. Girls should be given their names in the synagogue six weeks after birth.

10. It is the lawful custom to give a banquet to invited guests on the occasion of a circumcision.

JEWISH CIRCUMCISION.

It is, perhaps, unnecessary to say that the orthodox and many reform Jews still practice the rite of circumcision in their families, partly as a religious obligation and sign of the covenant between God and Israel,* and partly as a hygienic act. It is not primarily Jewish, but equally Arabic, Mahometan, Abyssinian and Mexican. The rabbinic law makes it obligatory upon every father to see that his sons be circumcised, and when the "beth din", or local communal court, enjoys independence it has the power to compel circumcision in cases of delinquency.

* Gen. 17:10-12.

The legal day for a boy's circumcision is, as in Bible times, on the eighth day after his birth, provided that day do not fall on a high feast, the operation by law being conducted in the synagogue* at the hands of a Jew of tried ability and faithfulness. It corresponds to Christian baptism as a ritual act. The boy must be provided with a God-father, who, during the ceremony, announces the name the child is to bear and which it thereupon has bestowed upon it. Girls receive their names six weeks after birth, at a special synagogue service. As at redemptions, a grand banquet is generally tendered to invited guests after the return to the parents' domicile. At circumcisions the prophet Elijah is supposed to be present and a chair is always in readiness for him on such occasions in orthodox synagogues.

It is quite out of place to attempt to describe the circumcision ceremony in this book, both from its nature and from the many details entering into it. Intelligent Christians know what its origin is and what it signified of old, and will be able to study

* But many now hold circumcisions at the house.

the subject in books specially dealing with it.

It is beyond the province of this volume to enter deeply into circumcision as a hygienic ordinance. As a religious feature this rite is a sanctification of the male organ of procreation.

TITLE XXXI.

LAWS ABOUT VISITING THE SICK.—PHYSICIANS.

1. It is the pious duty of every Israelite to visit the sick.

2. It is commendable to visit even the Gentile sick.

3. Relatives must begin to visit the sick in the beginning, but mere friends only after three days.

4. If the sick one lie on the ground or floor the visitor must not sit higher than the sick.

5. Those very sick should not be visited in the first or last three hours of the day.

6. It is the lawful practice to pray for the sick one's recovery. The prayer, if said in the sick person's presence, may be in any language.

7. If a visit be liable to weary the sick

one should merely inquire after the invalid's health.

8. The sick person may lawfully have a new name bestowed upon him during the prayers for recovery said in the synagogue.

9. Physicians may not receive pay for their healing, but only for their trouble and time.

10. No physician may practice medicine if incapable.

11. A physician who ceases to practice his profession is practically guilty of murder.

12. A dying person must be exhorted to confess his sins according to the prescribed formula.

13. In the last moments of life it is forbidden to do anything to hasten death, under penalty of the charge of murder.

14. A sick person must not be permitted to die all alone.

15. A very sick person in imminent danger of death must be exhorted to settle

all his worldly affairs in order that he may died in peace and quiet of mind.

THE VISITATION OF THE SICK.—PHYSICIANS.

The Jews express their mutual interest in one another as much by visiting the sick as in any other way, and that this not a mere matter of race and religion is shown in the rabbinic commendation and approval of a Jew's visiting a sick Gentile. It appears to Christians out of place that such works of mercy should have to find a place in a body of legal enactments, yet these laws after all are merely educative and disciplinary in their operation, the Jews seldom thinking anything about the rabbinic code lying at the basis of their good deeds: in fact, these laws themselves are but codified reflections of the humanitarianism and charity characterizing the Jewish people.

Several rubrics under this title are very wise and worthy of imitation, like that directing the hours in which the sick ^{er}out not to be visited and *vice versa*, and that which puts solicitous inquiry at the door as the best

kind of a sick call when the patient's condition is at a low ebb.

The orthodox Jews have one time-honored custom needing a word of explanation. It is the bestowal of a new name upon the dangerously sick during the prayer for his recovery offered in the synagogue, it being piously believed that, if the invalid die, his soul will thus be better fortified for its departure by imbibing the moral character supposed to be imparted along with the name of the person whose character the sick would possess.* Thus, the name Elijah, given to the dying, is fondly thought to imprint the virtues of the mighty prophet who bore it upon the patient's soul. This is a very ancient Jewish belief and is often put into practice to-day among the ghetto Jews. The Israelites are most unremitting in devotion to the sick down to the very hour of death. They do everything in their power to render the sick one comfortable and they conscientiously refrain from doing the least thing to hasten approaching dissolution under penalty of the guilt of murder. It is

*This is also a Japanese custom.

also a merciful provision of the rabbinic code that no Jew be permitted to die alone.

Jews mortally sick are exhorted to confess their sins and to settle all their worldly affairs at the earliest possible moment: provisions strikingly similar to those found in the prayer-book of the church of England.

In connection with the visitation of the sick it might be in accord with this title to say a few words about Jewish physicians.

The medical profession has always been followed by Jews with ardor and success, and in our own day Jewish physicians and surgeons are among the most skillful of their calling, both in Europe and America. During the middle ages it was but natural that many rules should have been framed by the rabbins respecting medical practice and they are still a surviving influence for good. Among these is the rabbinic opinion, having the effect of law, that a physician ceasing to practice his high calling from unworthy causes is morally guilty of murder,* while no Jewish doctor practicing

*i. e. somebody might die by want of his services.

in a thoroughly Jewish environment would be allowed to continue his professional work if found to be ignorant or incapable. The law against a physician accepting pay for healing we trust may still be in force as a moral influence. The central idea here is noble, since it would frown upon such medical practice as amounts to a mere scheme for making money.

The old orthodox custom of pouring out all the water from a house where a death has occurred rests upon the cabalistic superstition that the angel of death, who drops the poison that kills, might drop his deadly venom into some of the drinking water in the dwelling, so that the emptying of all such into the street ensures immunity from death. It is related that a rabbi once died from drinking water thus poisoned.

This curious habit is still in vogue among the Jews in various parts of the world, especially in the ghettos of the Orient.

TITLE XXXII.

SOME OF THE MARRIAGE LAWS.

* 1. It is the duty of every Jew to marry. Its neglect is all but equivalent to murder.

2. A Jew may marry only such a woman as is of pure Jewish blood.

3. So great is the obligation to marry, that a Jew may sell his roll of the Law in order to provide himself with the means to marry.

* 4. A man may marry as early as thirteen years of age. He ought not postpone his marriage after his eighteenth year.

* 5. A girl may marry at any time after coming of age (twelve years and one day).

6. It is the duty of a widower to marry again.

7. The obligation to marry (increase

the race) is fulfilled if a man beget a son or daughter without any sexual imperfection.

8. A man should try to marry the daughter of a scholar or other prominent man.

9. One should endeavor to marry off his daughters to scholars or other prominent men.

10. Marriage with Jews of the sect of "Karaites" is forbidden.

11. It is forbidden to castrate a Jew under penalty of thirty-nine stripes.

12. It is unlawful to render a man unfruitful by giving him certain drinks. This does not apply to women.*

13. A divorced woman must return her wedding presents.

14. A divorce may not be granted a woman merely to enable her to marry another man.

15. A divorced woman may not marry again within ninety days after the issue and signing of the decree of divorce.

* This exception of women is doubtless a merciful feature of the law.

16. A divorced couple need not wait ninety days before being remarried.

17. It is unlawful for a cohen (priest) to marry a divorced woman.

18. It is lawful and pleasing to God for a man to divorce his wife if she be guilty of evil habits.

19. It is unlawful for a Jew to divorce his first wife unless she be found guilty of some kind of moral obliquity.

20. A widow must wait ninety days before marrying again.

21. A man may marry three times but this is forbidden to women.

22. It is forbidden to marry in time of mourning.

23. No Jewish married woman may appear in public bare-headed.

24. In cases of reported death, by accident or robbers, of a wife or husband, the recognized rules for identification must be applied before either the supposed widow or widower may marry again.

25. In all cases of divorce and marriage

coming under its cognizance the Jewish court's rulings must be respected, except when in conflict with the law of the land.

26. A betrothed couple cannot separate without a "get" (divorce) from the court.

27. To be valid a betrothal must be entered into according to the recognized rules of procedure.

28. A betrothal may be accomplished in two different ways, to-wit: by a gift of money from man to woman or by a regular betrothal "brief".

29. It is the lawful custom to use a ring both at betrothals and marriages.

30. A wife's earnings belong to her husband.

31. No matter how rich a man may be, his wife ought not to be lazy or idle.

32. A wife must wait upon her husband.

33. The parchment of the "Get" and its writing must be subject to all the rules governing the roll of the Law, the mezuzah and the phylacteries.

34. If a married man die without issue, his eldest brother must marry his widow. But if either party refuse to marry, the ceremony of "chalizah" must follow.

35. Marriage between first cousins, between uncle and niece, and between step-brothers and step-sisters is permissible.†

36. It is permissible for a man to marry his niece.

37. Marriage between aunt and nephew is prohibited.

JEWISH MARRIAGE CUSTOMS.

Far more ought to be said upon the topic of Jewish marriage than the scope of this volume will permit. The marriage laws of the Hebrews constitute a separate study and demand such detailed treatment as could only find adequate elaboration in a special treatise. The appended legal selections,

* This is the old biblical ceremony of the 'drawing off of the shoe' It is too detailed to describe here but will be remembered and understood by Bible students.

† Marriage between step-brothers and step-sisters has been very rare in history, and by some rabbis has been prohibited.

however, will help the reader to grasp the essential principles of the Jewish marriage code.

Marriage among Hebrews is a religious obligation, its wilfull neglect being equivalent to murder, since the whole object of marriage is, primarily, the propagation of the race. The original command of God to "increase and multiply" is perpetually binding and there are very few Jews who are found living in the single state. As a moral hedge early marriage is the prevailing rule in Israel, boys being legally marriagable at thirteen and girls at twelve years of age, the rabbinic limit to the former being eighteen years. If the rabbinic code in this regard be not followed literally, still early marriage is a characteristic of the Jewish people. Therefore they are more moral, as a race, than others, Jewish "public women" being about as scarce as Jewish paupers. So strongly is marriage considered to be the right state to live in, and so much of a duty is it in Hebrew eyes to marry, that a widower is bound to marry even to the third time, while such a repetition is forbidden to

a widow on account of the gossip that would follow.

Theoretically the Jewish wife is socially equal to her husband in the household, yet the oriental wifely subjection is frequently patent among certain classes. While no wives are treated better than the Jewish, nor dressed finer among the better grades of Jewish society, yet it would appear that the husband is absolutely the head of the house, while in ghetto communities he expects to be much waited on by the wife.

The Hebrews are very much divided as to social distinctions, and this is quite marked in the habit of marrying in one's own social sphere, in consequence of which circumstances have brought about the intermarriage of near relatives, the union of first cousins and uncles and nieces being a usage characteristic of Judaism in modern days. It is, however, an outgrowth of ghetto life and of persecuted conditions, fully as much as of anything, since such was the practical way of keeping property concentrated in a few hands in those days when its safe-keeping meant so much to the ghetto Jews.

Betrothal among the Jews is as binding, as far as it goes, as marriage itself, and it may not be severed without a "get", or Jewish divorce paper: a law that has made of Israel a people entering upon married life with much that savors of definite purpose and sincerity, the "broken engagements" of the Gentile world being infrequent among them. Betrothal is as solemn an act as marriage to the Jew, and it may be consummated either by the gift of money from man to woman, or by means of a "betrothal brief", while "living together", if not moral or legal, is held by some authorities to be binding. At betrothals the couples are entertained at a banquet as at a marriage, and they receive gifts as lavishly as on the forthcoming day of the actual union.

In all questions arising from matters of marriage, divorce and betrothal the authority of the Jewish court is recognized by the orthodox Jews, though the decisions of the "beth din" are often found to be in conflict with the common, or civil law, and have to be reconsidered.

Divorce among the modern Hebrews.

while not as glaringly frequent as it is among Gentiles, is nevertheless granted on grounds far less weighty than the spirit of pure Judaism would warrant. Violation of the marriage vows and desertion, among many other grounds, appear as sufficient causes for divorce, and it is upon the second of these that European Jews, persecuted and compelled to seek refuge in America, obtain "gets" against themselves, as it were. Knowing that he cannot return to his European home again, the immigrant Jew secures a "get" on the ground of involuntary separation (forced desertion) for his wife's sake, being left, as she is, without any means of support save through a second marriage. The operation of the law in such cases is merciful, if not moral.

A decree of divorce granted by the civil court is not held as binding by the orthodox Jew until it be supplemented by a "get" from the rabbinic court, properly signed by all parties concerned, and prepared according to the traditional rules as to material and writing.

Divorce is not granted merely to enable

a woman to marry another man, while a restricting law ordains that no divorced woman shall remarry until after the expiration of at least ninety days after the signing of the divorce paper.

That the spirit of Judaism is opposed to divorce except for the weightiest causes is evidenced most touchingly in the words of the rabbins: "He who divorces his wife is hated of God". "Tears are shed on God's altar for one who forsakes the love of his youth".

THE MARRIAGE CEREMONY AS SEEN IN AN
ORTHODOX SPANISH SYNAGOGUE.

Prior to the marriage the "kethubah", or marriage contract, is drawn up, and then signed by both parties and their witnesses. Formerly it was the usage to read this "kethubah" in the synagogue, at the marriage ceremony, but now it is generally omitted as unnecessary, in view of the fact that it is always read by all parties beforehand. This contract records the husband's

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promises, or vows, to honor, love and support his wife, together with a statement of the amount of the dowry, which every Jewish bride is guaranteed by law.

On the marriage day the central platform of the synagogue is covered with a canopy or chuppa, made of more or less costly material according to the wealth of the contracting parties, and beneath it stand the officiating rabbi and other ministers. The ladies are attired in their very best, the mens' heads covered with high silk hats, dress suits being in evidence. The fashionable ceremony generally occurs late in the afternoon and begins by chanting a psalm of thanksgiving by the rabbi, to which the choir responds with versicles. The rabbi proceeds to the front door to meet the bridal party and then leads the procession back to the chuppa, the groom supporting his mother, followed by the bride with her mother and sometimes other relatives.

At fashionable weddings a bevy of little girls march last carrying flowers. The bride is in white, with the traditional veil covering her head, although in the old Eur-

opean ghettoes both bride and groom were wont to wear bridal crowns.

Under the chuppa bride and groom stand facing each other during the ritual service, and to each is offered the first cup of consecrated wine. A short sermon is preached by the rabbi addressed to the happy pair. Then follows the second wine-cup, over which are said seven blessings and out of which bride and groom drink a little. The actual moment of the marriage centers in the fixing of the ring by the groom on the bride's ring finger, while he utters the ritual's beautiful and decisive words: "Behold thou are consecrated to me by this ring, according to the law of Moses and Israel". This part of the service is called "kiddushin."

The time-honored ceremony of crushing the wine-glass beneath the feet of the bridegroom, at the end of the marriage, is most interesting, although its true significance is lost in the night of antiquity. Some say it means Zion lying shattered: in ruins; while others maintain that it means the groom's determination to put his foot down on every evil thing invading his household. We

hope it signifies the latter.

Just before the bridal couple descend from the chuppa it is the habit to impart the bridal kiss, since kissing is something connected with marriage in Jewish eyes, as among other Orientals, and is seldom indulged in except in the home circle.

It is needless to say that in high life the synagogue marriage service is followed by a sumptuous banquet.

TITLE XXXIII.

LAWS ABOUT MOURNERS, DEATH, BURIAL.

1. In mourning for the dead the outer garment should be torn a little.

2. It is forbidden to tear one's clothing after the burial of the deceased, except in case of parents.

3. The rending of the outer garment must be to the extent of a hand-breadth in length, at the neck, in case of a relative. For parents all the garments must be thus torn during thirty days.

4. A mourner may eat nothing in his own house until after the burial.

5. A mourner may eat no meat and drink no wine until after the burial, except it be on a Sabbath or feast-day.

6. It is lawful and pious for a pupil to

mourn for his teacher, and he may eat no meat and drink no wine until after the burial.

7. The penalty for not accompanying a corpse to the grave is the "ban".

8. All labor in a Jewish community must cease when a death occurs.

9. Mutual social greetings are forbidden until after the burial.

10. It is the duty of Israelites to see that appropriate funeral sermons and orations be preached over the dead—even over infants thirty days old and over.

11. The funeral of a scholar should be held in his lecture-room.

12. Mourners should visit the graves on the seventh and thirtieth days after burial and on the anniversary of the death.

13. Suicides and excommunicates may not enjoy the honors of mourning or funeral orations.

14. Mourning must cease thirty days before a great feast.

15. It is forbidden to bury the dead in costly garments, no matter how prominent

or learned the deceased may have been.*

16. Men are forbidden to prepare women for burial.

17. The earlier the burial of a deceased person the better, except in the case of deceased parents.

18. At funerals women may not enter the cemetery.

19. The dead must be treated as follows:

The jaws must be tied.

The eyes closed.

The body rubbed with aromatic herbs.

The nails and hair cut.

The body washed.

20. A funeral procession must yield to a wedding procession if they chance to meet on the street or highway.

21. It is forbidden to bury the body of a wicked Jew close to that of a pious one.

22. Jews who were enemies in life may not be buried close together in death.

* This law was introduced by Gamaliel II, the teacher of St. Paul.

23. It is forbidden to bury bodies without a decent space between.

24. It is forbidden to disinter bodies except for the most pressing reasons.

25. The Jewish cemetery should be at least one hundred and fifty feet from the nearest house.

26. At the cemetery the shoes should be removed, the "kaddish" said, and a handful of earth and grass cast behind one.

27. The first meal after a burial should be provided for a mourner by a neighbor, unless he be an excommunicate.

28. If a wife die, the widower may not marry until after the three great feasts have passed.

29. It is unlawful to pull out the hair in time of mourning, or to render one's self the least bald by the application of any eating fluid.

30. It is unlawful to tear one's flesh in mourning for the dead.

31. If a boy be born in a family recently afflicted by a death, it must be considered as a sign of divine justice satisfied.

32. The first period of mourning, the first seven days, is to be observed by cessation of all work, business, bathing, anointing, and wearing of shoes. During this time the bed should be reversed, the head enveloped in a white cloth and the mourner should remain indoors. For thirty days the hair and beard should remain uncut, and no joys be entered into.

33. It is to be accounted sufficient if one lament for the dead three days, mourn seven days, and let the beard go undressed thirty days.

34. All water in a house where a death occurs must be poured into the street.

35. As soon as a death has occurred the proper prayer must be said and the clothing be torn.

MOURNING AND BURIAL CUSTOMS.

We read much of mourning in Holy Scripture and the customs there mentioned have for the most part descended to our day. At the death of friend or relative the

orthodox Jew tears a rent in his clothing at the neck to the extent of a hand-breadth, and does not eat meat or drink wine until after the burial. Unless it be a great feast, all social greetings cease, and in the ghettos mutual interest is shown on occasion of any death by the cessation of all work on weekdays. The Jew's mourning extends to the poorest, and even to the unknown dead, since he is bound by law to accompany a corpse to the grave if he chance to meet it on the way, it being accounted a sin punishable with the "ban" not to do so. And yet an old custom still survives by which a funeral procession must yield to a wedding. At all Jewish funerals sermons or orations are the order from time immemorial, any neglect to show respect to the dead in this way falling under condemnation of all good Israelites, only suicides and excommunicate persons being debarred from such funeral honors.* Although the ceremonial rending of the clothing ends with the burial of the deceased, still the mourning season continues, extending over seven days, during which

* See Josephus, III-8, 5 on suicides. "*Nazars*".

the mourners "sit" in the house, all labor, business and wearing of shoes being set aside, while for a period of thirty days the orthodox allow the hair and beard to go unkempt and absent themselves from all social enjoyments.

The burial of the modern Jewish dead is a very simple affair. No costly clothing is used for the corpse, scholar and swain, rich and poor all being interred in plain linen garments and unadorned pine or other cheap coffins, the linen shroud being generally the "grave-cloth": that same white shroud worn by the orthodox Jews on penitential days at the synagogue services, although the reformed Jews are given to emulating the more costly funerals of their Gentile fellow-citizens.

At a death the body is attended to reverently, the jaws being bound, the eyes closed, the nails and hair cut, the whole corpse anointed with herbs, washed, and then rubbed with beaten eggs. Sometimes a candle is lighted and set near the corpse. These are, of course, the old ghetto usages, but are still followed by Jews of the conser-

vative type as in olden times. Reverence for the dead suggests early burial, the long keeping of the unburied body being repulsive to Hebrews, while from the same feeling the graves are required to have a decent space between them. The Christian habit of casting a little earth into the grave has its counterpart in the Jewish usage of throwing a handful of earth and grass on the grave, the grass being significant of the resurrection.* Piety and reverence combine to forbid the burial of a good Jew beside that of a wicked one, and to interdict the disinterring of bodies except for the most exacting and holy causes, but it is thought a very pious act to disinter a body for burial in the Promised Land. Sometimes Jerusalem earth is put into the coffins in place of a burial in Palestine.

* When the grass is thrown the following is said: "He will rise from the dead like grass from the earth."

TITLE XXXIII.

LAWS ABOUT DRESS.

1. One's undershirt must be put on while still in bed.
2. The right shoe must be put on first without lacing, then the left both put on and laced. Finally the right shoe is also laced.
3. It is unlawful for anybody to go four yards bareheaded.
4. It is unlawful to go barefooted. (see Ab).
5. Sabbath clothing must be of finer quality than that worn on ordinary days.
6. Clothing for feasts must be finer than that worn on Sabbaths.
7. It is unlawful for either sex to wear clothing proper to the other, except it be on purim, as a feature of the day's festivity.

8. Jewish clothing should be of one kind of material. Wool and cotton mixed is unlawful, as are other mixtures.

9. All square garments should be provided with the traditional "fringes."*

THE DRESS OF THE JEWS.

Little needs to be said upon the above subject, since the modern Jews dress like the various peoples among whom they chance to be settled. There is no such thing as a Jewish national or racial costume. In the Orient the Israelite looks like an Oriental, and in the West he differs in no prominent way from the Christians in his attire except where he is still undergoing persecution, as in the Russian pale, where the long hair and beard, lovelocks, gaberdim, and a few other things distinguish him from his Gentile brother. Under persecution he naturally feels disposed to follow the rabbinic law that "all Jews should differ in everything from Gentiles!"

* But this is to-day fully observed only by certain Oriental Jews whose garments permit of it.

There are no better dressed men and women in such cities as New York than the Jews, especially on the great feasts, when law and custom unite to make them dress finer than on ordinary days. In the matter of head-covering, the polished high silk hat and Derby seem to be popular among the men in western lands, and it is a strange sight to the Gentile to behold the orthodox congregation worshipping in the synagogue or marching in procession therein with heads thus adorned.

It is a law descending from the remotest ages that the two sexes shall not wear each other's peculiar clothing, for moral reasons, and that it is immodest and slovenly to go barefooted and bareheaded. It is as much a social misdemeanor for a Jew to go about wholly bareheaded as it would be for a Christian gentleman to appear among his equals in his shirt-sleeves.

In dressing himself in the morning the orthodox Jew pursues some methods appearing outlandish to the Gentile, but in reality they mean modesty and reverence in God's sight: such as putting on the shirt

while still under cover. The Jew rightly believes that the modesty characterizing a man or woman in his or her relations with human beings ought not to be laid aside when alone in the presence of God! A Jew would not think of saying his prayers at his bed-side in the half-clothed state in which so many Christians offer up their devotions.

The ghetto usage of drawing on the *right* shoe *first* is not peculiarly Jewish in origin. It is a habit copied from the Romans.

If a Jew subject himself to the detailed requirements of rabbinic law he will not wear clothing of mixed materials, such as cotton and wool, while in the far East, in Persia, the old biblical law directing fringes to be worn at all of the corners of the outer square garment is more or less complied with to this day, since in that country the modern dress of the people tends in style toward that prevailing in ancient times in Bible lands.

It may be of some interest to the reader to learn that the ghetto habit among married women of wearing "wigs" is one long in

use as a sign of modesty and humility, in order to fulfil the legal interdiction against married women displaying their hats in public. It is easier to cut off all the hair of the head and wear a wig over the scalp than it is to obey literally the rabbinic law with a full growth of hair.

Jewish men generally wear a kind of skull-cap in the house and are seldom seen bareheaded.

TITLE XXXV.

LAWS ABOUT INTEREST.

1. It is unlawful to lend anything with the view of receiving any increment therefrom.

2. It is unlawful to lend or borrow money among Jews at fixed interest, predetermined.

3. It is unlawful for any Jew to act as bondsman for another Jew borrowing money at interest from a Gentile.

4. The Jewish court has power to flog to death any Jew lending money at predetermined and fixed interest to another Jew, if a complaint be duly lodged against him by the borrower.

5. A Jew may take fixed interest from another Jew by means of a Gentile agent,

provided said agent hold the pledge, pawn, note, or other surety.

6. It is lawful to lend money on fixed and predetermined interest to Gentiles and disloyal Jews.

7. Indeterminate interest is allowable on the following funds or monies:

1. Orphan funds.
2. Money representing vows.
3. Poor-funds.
4. Synagogue building.
5. Poor students' funds.

8. In a case of money lent at a fixed and predetermined interest, not only the lender and borrower are liable to punishment, but also the bondsman and the witnesses.

9. It is unlawful to give or accept *indirect* interest.

10. If a man lend money at a fixed interest and die, the law does not require his children to restore the interest money. But if the said interest be in the shape of a cow or clothing it must be returned to the bor-

rower, unless the party have already done penance for his crime.

11. It is lawful to lend money at fixed interest for the benefit of orphans until they come of age.

12. If a guardian take fixed interest on orphans' money for their support, neither he nor they need pay back the interest; it is not returnable by law.

13. Interest money spent for the poor or for any other charitable or pious cause is not legally returnable.

DIFFERENT CLASSES OF JEWS IN THE WORLD

TO-DAY.

1. Ashkenazim—Jews by blood and religion,
inhabiting Teutonic and
Slavonic lands.
2. Sephardim—Jews by blood and religion,
dwelling in the Romance
countries, Africa and the
Levant.
3. Jews by blood, but not by religion:—
The Chuetas, or Anussim, of the
Balearic Islands. (Spanish).
The Maiminen, of Salonica, in Tur-
key. (Descended from sect of Sab-
bati Zevi.)
The G'did al Islam, of Khorassan,
Asia. (Mahometans by force).
4. Jews by religion, but not by blood:—
The Falashas, of Abyssinia.
The Karaites, of the Crimea.
The Daggatouns, of the Sahara,
Africa.
The Mavambu, Negro Jews of Lo-
ango coast, Africa.
The Beni-Israel, of Bombay, India.
The White and Black Jews of the
Malabar coast, India.
5. Jews of Nablus, Palëstine, or Samaritans,
and Chinese Jews,

PRESENT JEWISH POPULATION OF THE
WORLD.

(Jews by both blood and religion).

Russia and Russian Poland.....	4,500,000
Austria	1,100,000
Hungary	700,000
Germany	560,000
Roumania	300,000
Great Britain.....	150,000
Turkey in Europe	120,000
Turkey in Asia	150,000
Holland.....	98,000
France	72,000
Italy	50,000
Switzerland	9,000
Denmark and Sweden	7,800
Norway	500
Australia	11,000
South America	12,000
United States of America	1,043,800
Algeria	50,000

Total Jewish population of world 8,934,100*

*This does not include Jews of mixed blood or those of non-Jewish faith mentioned in preceding page, amounting to perhaps 100,000

SOME PROMINENT JEWS AND JEWESSES OF
THE NINETEENTH CENTURY.†

Showing names quite familiar among Gentiles, but whose Jewish blood is not often suspected. Those with *asterisks* are known to be "half-Jews."

Heine.	Auerbach.
Rubenstein.	Mendelssohn.
Meyerbeer.	Offenbach.
Benedict, Sir Julius.	*Sullivan, Sir Arthur.
Montefiore.	*Palgrave, Sir Francis.
Herschell, Sir Wm.	*Herschell, Sir John.
Ollendorf.	Oppert.
Lassalle.	Cremieux.
Rothschild, Baron.	Neander.
Vambéry.	*Booth.
*Ebers, Geo.,	*Simon, Jules.
Lucca, Pauline.	Lazarus, Emma.
Magnus. Lady.	Zangwill.
Disraeli.	*Heyse.
Nordau	Lombroso.

† Jacob's statistics.

SOME HELPS AND REFERENCES IN THE STUDY
OF THE JEWS AND JUDAISM,

Dembitz. . . Services in synagogue and home.
Abrahams. Jewish literature.
Karpeles. Jewish literature.
Abrahams. . . Jewish life in the middle ages.
Graetz. History of the Jews.
Hosmer. Story of the Jews.
Magnus. Outlines of Jewish history.
Jacobs. The Jews in Spain.
Philipson. Old European Jewries.
Berliner. . . . History of the Jews in Rome.*
Mielziner. . . . Introduction to the Talmud.
Pick. The Talmud (handy).
Edersheim. Jewish social life.
Schechter. Studies in Judaism.
Jacobs. Jewish statistics.
Daly. Jews of North America.

* In German.